

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JULY 7, 1910. NEW SERIES VOL. XII. NO. 27

THE SINNERS REFUGE.

Thou art my hiding place, O Lord!
On thee I fix my trust,
Encouraged by thy holy Word,
A feeble child of dust.
I have no argument beside,
I urge no other plea;
And 'tis enough the Saviour died—
The Saviour died for me.
When storms of fierce temptations beat
And furious foes assail,
My refuge is the mercy-seat,
My hope within the veil.
Ah, what could give the sufferer rest,
Bid every murmur flee,
But this the witness in my breast
That Jesus died for me!
And when thy voice at length commands
This body to decay,
And life, in its last ligering sands,
Is ebbing fast away,
Then, though it be in accents weak,
And faint and tremblingly,
O, give me strength in death to speak,
"My Saviour died for me!"

—Thomas Raffles (1833.)

THE ONE WHO FOLLOWS.

One day an old umbrella mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in any one who does a piece of work well, I went out to talk with him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up; "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No; I suppose not."

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow who comes along," he answered simply. "If I put on shoddy cloth or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see!"

Yes, I saw; and I wished that every worker in every trade and profession had as generous a conception of his duty to his calling as this itinerant umbrella mender.—Golden Rule.

A QUERY.

(P. C. Barnett).

Dear Record: I want to ask a question and beg some Brother who knows to answer through The Record.

A Baptist church has a pastor who also is a member of said church. The church also has a member who is a licentiate preacher. He asks the church to ordain him to the full work of the ministry (however, no other church is asking for his services as pastor). Said church postpones his request one month for consideration during which time the pastor holds an interview with the brother and they differ essentially as to doctrine. The pastor states the difference to the church in the presence of the brother. The church by majority vote decides to ordain him, sets the time and invites the Presbytery. The pastor asks to be excused from the ordination. The time comes, part of the presbytery are not there and the brother asks the church to postpone another month, which they did and added two more brethren to the Presbytery. During this time the brother becomes aggrieved at the pastor for not participating in the ordination. Question: What is the duty of all concerned, the church, the pastor, the brother, the Presbytery, etc? If this query is worthy, I earnestly desire to know how to proceed.

THE WOMAN WHO WORRIES.

How generally brooding eats into the life's usefulness of American women, making impossible clear thought and practical action when the need comes, is little realized. Each woman who broods so centers her mind on her own real or fancied wrongs that she becomes incapable of diagnosing her own case, and thus fails to see that she is merely afflicted by a disease common to women and one that, unfortunately, she alone can cure. An outsider can do nothing for the woman who broods but awaken her to the terrible habit in the thrall of which she is allowing herself to go to mental ruin. And to break this terrible habit requires as much will power and self-discipline as to rid one's self of the other evil. Here is a psychological fact: Every normal woman has, deep buried in her nature, a native current that can and should control her life. She has a tendency in some one direction which can be made to lead her out of whatever bog in which she may

be mired. The first thing, then, is to put your finger on the natural bent of your nature. What do you love best? Where are you happiest? What work is not toil, but pleasure? Ah, how the tired eyes brighten! I wish to put down right here another psychological truth as a sure plank on which you must cross from skepticism to belief: The first step toward doing, be it so insignificant as to seem to you hardly a step at all, changes the whole condition of things about you; a thousand forces begin to work with you where before they were against you. You have gotten with the current where before you were against it; and though on the surface failure may appear to follow your efforts, you have in reality started things going your way. Nothing but your own self can now stop you.—The Delineator.

THE LOVE OF CHRIST.

Thou shalt be a witness for Him unto all men—Acts 22:15.

The love of Christ is the real motive for all true missionary endeavor. It so fills the soul with its joy and peace that we cannot but tell to others the story of this marvelous and matchless love. We become willing to endure any trial and to incur any risk in order that we may be the bearers of this message to those who sit in darkness. It is this love alone which interprets the sacrifices which men and women thus gladly make. It has made the dungeon, otherwise loathsome, resplendent and glorious. It has made the wheel and rack softer than couches of down. It has made the fagot and flame a triumphal chariot to bear noble souls to glory and to God. Oh, yield your hearts today to this mighty motive! In life amidst its trials, in death amidst its coldness and darkness, and in heaven amid its triumphal songs and peerless glories, Christians can still exultingly say, "The love of Christ constraineth us."

"Oft when the Word is in me to deliver,
Open the heavens and the Lord is there;

Desert, or throng, the city or the river,
Melt in a lucid paradise or air,—

"Only like souls I see the folks there under

Bound, who should conquer, slaves,
who should be kings;

Hearing their one hope with an empty wonder,

Sadly contented in a show of things."

—Frederick William Henry Myers

NEW IN THE CIRCLE

MARTIN BALL.

At Easley, S. C., a meeting was held which resulted in 75 additions to the church. The meeting lasted only ten days.

Rev. C. P. Estes has resigned at London, and accepted the call to the church at Barboursville, Ky. He enters the work immediately.

Pastor Gates, of Decatur, Ala., has resigned and is now in Texas. He is a strong man and makes things move wherever he goes.

Rev. W. H. Elledge retires from the position of Associate Editor of The Baptist Flag and enters the pastorate. Failing health is stated to be the cause.

The pulpit of the First Church, Macon, Ga., will be supplied by Rev. J. B. Weatherspoon, of N. C., while the pastor Dr. E. G. Dargan is traveling in Europe.

Rev. J. A. Carmack, who lately resigned the Second Church at Corinth, has been called to Gibson, Tenn. He has accepted and will enter upon the duties at once.

In the great meeting held at Shreveport, Okla., by Rev. Luther Little, of Fort Worth, Texas, there were 50 additions to the church. The meeting reached the entire town.

Rev. Thomas A. Johnson has been made secretary and store manager of the Baptist World Publishing Company, Louisville, Ky. He succeeds Dr. W. P. Harvey.

Dr. R. S. MacArthur will supply for the Tremont Temple, Boston, two and a half months this summer. The church is to be congratulated in getting his services.

We tip our hat to Rev. A. C. Ball, of Manteo, for two nice crates of peaches. The queen of our home says the best she ever ate. He raises the finest fruit in all the country.

Some brethren are trying to induce our Brother B. F. Whitten, of Coldwater, to Texas. We say to all of them, hands off. He is doing a great work and must not come down.

Evangelist Sledge has just closed a meeting at Dunn, N. C. It lasted 15 days. Forty-four were received by baptism and a few by letter. Bro. Sledge is a great preacher and worker.

Bethel College, Russellville, Ky., has elected Prof. W. E. Farrar Dean of the

Faculty. He taught in Bethel twelve years, but had been out one year. Everything seems to be bright for Bethel now.

Rev. John R. Clark, of Paducah, Ky., recently closed a meeting with the Calvary Church, Cairo, Ill., in which there were 59 additions to the church. Bro. Clark is an aggressive pastor-evangelist.

Do not fail to attend the encampment at Blue Mountain. The program is exceedingly interesting and a good time is assured every one who attends. This is the only State B. Y. P. U. meeting we have.

Rev. C. J. Roberts was recently ordained to the work of the ministry by the First Church, Lexington, Ky. He was a Campbellite but seeing the error of his way he walked out of the darkness into the light.

Evangelist T. T. Martin will conduct two camp meetings in Louisiana this summer. One at Mitchel July 8-17; the other on Mill Creek, six miles East of Florence. Great good is expected to come from this work.

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The meeting at Lexington, Tenn., Rev. Fleetwood Ball, pastor, is possibly the greatest held for years. Many of the business men have made professions of religion. The pastor is aided by Evangelist Burton A. Hall of Texas.

One of our exchanges gives this week the full text of the oath which every Catholic priest takes when he is ordained to the Priests' orders. It is blood curdling to read. It is treason to the American government and any man who would take such an oath and still live under the protection of this government should be branded as a traitor.

Pastor R. A. Kimbrough is aiding Pastor W. G. Mahafy in a fine meeting at Brooksville. The work at Blue Mountain, where Bro. R. Kimbrough is pastor is prospering nicely. The recent campaign to relieve the church debt of \$11,000.00 was successful. There is a splendid outlook for the success of the approaching encampment.

Pastor C. L. Wilson, a native Mississippian, recently closed a good meeting at the East Birmingham Church. Thirty-one additions. Pastor Wilson preached at the day services, and State Evangelist W. J. Ray and Rev. Curtis Shugart, of Birmingham at Night. The Lord is setting His seal of approval upon the labors of Bro. Wilson in Birmingham.

Do not fail to attend the Encampment at Blue Mountain July 9-17. A great time is in store for all who attend. The lectures will be fine, the entertainment the best, and the social features unequalled.

Pastor J. B. Quinn, of Columbia, will assist Pastor J. O. Buckley in a meeting at Pinola next week. Bro. Quinn has been cordially received at Columbia and the prospects are exceeding bright for a great work there.

Rev. Sam N. Hurst has accepted the call to the Salem Church near Pembroke, Ky. He was for sometime a "Primitive" Baptist and a lawyer. He has correctly turned away from both and is giving all his time to the ministry.

Miss Pearl Caldwell, who was lately appointed Missionary to China, was given a great reception last week in her home town Pontotoc. Furnishings to the amount of \$108.00 were presented to her. She is one of the Master's truest and best laborers.

Pastor A. J. Preston was recently aided in a splendid meeting, at Tupelo, by State Evangelist W. J. Ray, of Ala. Rev. W. H. Carson led the music. Twenty-one accessions. Pastor's salary increased \$300.00. The work at Tupelo is well organized and Dr. Preston is pushing things.

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THAT COLLECTION.

(R. A. Cooper).

Church disturbances are deplorable in the extreme. The most deplorable condition of such disturbances is when they are paraded in the newspapers. But the reference to me in the Baptist Record of June 9th, under the above heading by my Brother J. F. Mitchell calls for some statement from me.

First. He says that I took a collection for the Landmarkers at Wake Forest Church. The fact from my view point is this: W. T. Stegall, a much loved brother and worthy minister of the Missionary Baptist faith, who also opposes some features of Board work and in those features leans strongly to the Landmark or Gospel Mission method of doing mission work, was serving his third year as pastor of Wake Forest Missionary Baptist church. Some three days before his May (1st Sunday) appointment he wrote me that he was having some trouble and asked me to meet him at the church and advise him. I went. At the depot I was met by two members who told me that Bro. S. had been deposed from the pastorate at a Friday evening conference which had been called between regular conferences, and of which conference Bro. S. had no notification whatever. Also that at the same conference charges were preferred against all members who were friends of or sympathizers with the pastor, such sympathizers not having been notified of the purpose of said called conference. Also in the charge of "sympathy for the pastor" was the threat to exclude from church membership unless these members' sympathy was publicly retracted. On going from the depot to the church I found a Cumberland Presbyterian preacher occupying the pulpit. (It was memorial day). When the congregation was dismissed I asked to see Bro. Mitchell, a resident Baptist minister whose article occasioned this letter and who, I was told, was leading the opposition to the pastor. A bystander kindly offered to get him and darted away. But neither he nor Bro. Mitchell came back. I then asked to see the deacon who was opposing the pastor. I informed him that the pastor and some others wanted me to preach that afternoon and that as there was no other appointment at the place I was inclined to do so. He said that he had been instructed at the Friday evening meeting to let no one into the pulpit except the Cumberland above referred to. We then went to the school house. That night we went to the Campbellite church which had been Christianly offered us—it being lodge night at the school house.

No heresy had been charged against the pastor—no immoral or unbending conduct whatsoever. It was simply that

he was "landmark" in his mission methods and had accepted some work under the General (Missionary Baptist) Association.

The question arose in my mind, how much money is being given by this church that it and the whole community should be torn asunder over the method of getting it? I sought the answer to the question from the associational minutes but that did not reveal how much any church had given. I then decided to test the matter by taking a mission collection. That I might be fair and get the fullest expression I announced that I would pass the hat twice, once for one method and once for the other, each to feel free to give as he chose and any to give to both methods who felt like it. I called attention to the fact that Bro. Gray had left the books of the Home Board open for that day, and that I was what some called a "Board Baptist"—had been chairman of our association board for some 10 or 12 years. When the hats came in they contained \$10 for the Landmarkers and 25 cents for the Board, a Stegall sympathizer having divided his contribution because, as he said, he loved both sides. I confess that I was disappointed. Bro. J. B. Gamble used to tell a story of a church that quarreled a year over missions, finally split, one side going to the Hardshells. The other side then took a mission collection and got 50 cents.

Bro. Mitchell says that the collection did not correctly represent them. I am glad to hope that he is correct in that statement. I think myself they would have done better if they had been in a better humor. I did on that day what seemed to me to be right; each member of the large congregation was asked to do what seemed to be right. Our records are on high—we cannot change them, but we must meet them. \$10 for the Landmark and 25 cents for the Board methods.

Second. Bro. Mitchell "thinks strange" that I would want the church to keep Bro. Stegall. On this I have only to say that when a church has called a preacher that call should be left undisturbed except in cases of gross heresy or immorality. Read the statement over again, please. It will be safe to do this in about 100 times out of every 99. If, however, the church had at a regular conference by a majority vote, cast in a dignified way, asked Brother Stegall to resign I believe he would have stepped down and out without a word. Even this would have been a mistake if a respectable minority had opposed it. But for a faction to call themselves together between conferences and in the name of the church depose the pastor and exclude sympathizing members! Suppose that while Bro. Mitchell had been 50 miles away seeking as best he could to preach Christ Jesus, Bro. Stegall had gotten his faction together and deposed Bro. Mitchell from the ministry without a word of notification and at the same meeting proceeded to arraign for expulsion all members, male and female, who did not agree to his measure! Suppose in addition to this he had gone into the papers and charged Bro. Mitchell with getting up the disturbance that followed! It seems to me that only one more step could be taken by him and that would be for him to take his gun and go to his general association gunning for his brother and at the same time singing his own praises about his devotion to the work. Oh, we be not lords nor devils—we be brethren. Let us treat each other as brethren.

A GREAT REVIVAL AT LUCEDALE, MISSISSIPPI.

(W. B. Earnest).

Despite the rain and bad weather the revival services that have been carried on here for the last ten days have been well attended, which proved a success, closed June the 28th. The meeting was conducted by Evangelist W. J. Ray, of Montgomery, Ala., assisted by Mr. W. H. Carson, of Birmingham, Ala. Ray's singer, who conducted the song services; Prof. Chas. W. Winter, of Tupelo, Miss., a noted violinist; Misses Velma Carter, of Carterville, Miss., and Miss Clandie Davis of this place at the piano and organ, furnished the music, which was splendid. The meeting was full of interest from beginning to close, especially the sermons and singing. The music was considered by all who heard it second to none. All seemed to want to make the meeting a success. Mr. Ray is a ready speaker, with a good supply of Irish wit, and never allows his congregation to grow weary, his sermons were well timed and when his time was up they were dismissed. (This might be well for some of our other preachers to consider who need the help of the best in their meetings.) Mr. Ray has helped me in two meetings in Mississippi, one in Alabama, and he is second to none. Any one wishing to know of Mr. Ray and his work can write Dr. W. B. Crumpton, of Montgomery, Ala., corresponding secretary of State Mission Board. Mr. Ray is safe and sound in his methods and Bible doctrines. The collections were the largest in the history of the church, besides \$61.00 being raised toward paying for a horse for Pastor W. B. Earnest. Thirty-six accessions to the church was the result of the meeting, of this number twenty-six were for baptism, ten by letter. Mr. Ray always gladdens the heart of church and pastor wherever he holds meetings.

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The second annual session of the Southern Baptist Assembly will be held at Blue Mont, S. C., July 10 to August 21.

The editor and wife acknowledge an invitation to attend the celebration of the golden wedding of Dr. and Mrs. J. L. Johnson, of Clinton, July 12, 1910.

Rev. B. L. Mitchell, pastor at Poplarville, assisted brother N. Breland in a meeting at Richardson with fine results. He is now in a meeting at Hackley, La.

The Baptist annual encampment will open next Sunday, July 10th, at Blue Mountain. A fine program has been arranged, and it is expected that the attendance will be large.

The editor and the editor's wife acknowledge an invitation from their friends, Prof. and Mrs. Aven, of Clinton, to the marriage of their daughter, Miss Anna Ward, to Mr. W. M. Whittington, of Greenwood. The marriage will occur in the college chapel, Clinton, at 8:30 p. m., on July 20, 1910. We hope to be present.

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"WHAT IS A BAPTIST?"

Rev. I. P. Trotter, D. D., spent some hours with us on his return from Winona whither he had been attending the burial of his nephew, Walter Trotter, Jr. He is in fine health and spirits and is greatly in love with his work with the First Baptist Church, Hattiesburg.

Rev. J. W. Lipsey, D. D., has spent a fortnight with his son, Rev. P. I. Lipsey, D. D., Clinton. We learn that while there he preached a great sermon. We have known for many years that he could do that identical thing.

We are printing five articles in this issue from five honored brethren, written from different viewpoints of the Dancy controversy. Some of these brethren have written before relative to this matter. We love them all, but viewing this matter from the standpoint of general denominational interest, we are convinced that the controversy should cease in The Record. Since these five were put to the printers several others have reached us.

Tillage of the Heart, by Alvah Sabin Hobart, Prof. of New Testament Interpretation in Crozer Theological Seminary, and published by the American Baptist Publication Society, Philadelphia, is a small book of 170 pages in paper binding. This book is made up of eight sermons, all bearing upon the cultivation of goodness. These are instructive, suggestive and inspiring. The general subject is worthy of all acceptance and of the profoundest thought, as the tillage of the heart is greatly needed.

A WORD.

(B. B. Miller).

If the heart be thoroughly cultivated, this culture will manifest itself in the life. I enjoy so much reading the accounts of the meetings at different places. It is about time now for the protracted meetings to commence at the country church, and oh that we may have some old time revivals. Brethren are you praying for one at your church or are you concerned about this world's goods? Brethren I believe that we would all feel better if we could just have an old time camp meeting like our fathers and mothers used to attend.

Our meeting at Mt. Zion will commence the first Sunday in August. Our pastor will be assisted by Rev. J. E. Barnett. I am glad that Bro. Barnett is coming to help us for I am partial to him for he baptized me.

Bro. Barnett, you will find some missing faces when you come. Nearly all of our old soldiers of the cross have passed over the river. There are but few of the old faces in the amen corner that prayed for you when you were sick at Coldwater. But come on we want to hear you preach some more of those spiritual sermons. It will do us good. Bro. Hughey has been sowing some good seed this year and I hope he will reap a bountiful harvest.

Oh that this may be the year when old Mt. Zion may be revived. May sinners be converted and backsliders be restored. Brethren pray for us.

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ANOTHER QUESTION.

(J. C. Farrar).

"Elder Odd" seems to tremble for my orthodoxy. I hope he will be quieted on this point for I assure him that I was well aware of the fulfillment, not only of all the ceremonial law in Christ, but all of the moral law as well. "Every jot and title" was completely fulfilled. I anticipated his answer that I might ask him another question. We want light and as he has volunteered his services, I am sure he did so fully believing he was able to shed light on this much mooted question.

"Elder Odd" intimates that the ceremonial law was in process of fulfillment while our Lord was on the earth, and the consummation took place while Christ hung on the cross. And I think his intimation eminently correct for we are told that "the vail of the temple was rent in twain from the top to the bottom," thus signifying the doing away with all that pertains to the temple and its service. Now I wish to ask: What Christ meant when he uttered the words found in Matthew 23:23?

More anon.

THE PREACHER'S SALARY.

It is not pleasant to live on three hundred dollars a year; yet the preacher that has tried the experiment cherishes the memories of those days of frugal living. His wife had no money to hire the washing, and so the husband, if he was heroic, helped in the scrubbing and the wringing. He probably became an adept in such domestic labors. It is to be hoped that he did not leave his wife to labor through all the household drudgery while he gave himself entirely to reading, meditation, and prayer. If he bore his part manfully, and was content to live the hard life that most of his parishioners lived, it is likely that he now recalls those years of hardship as among the happiest and most successful of his life. He was made in all things like unto his brethren. After all, when a man goes among poor people as their preacher, can he hope to succeed unless he becomes one of them? It is true that a church can never succeed by starving its preachers, but neither can a church succeed so long as its ministers refuse to follow the Christ they preach. He was rich, but for our sake he became poor; and if he had not stooped to our low estate, he could not have raised us up to sit with him in the heavenly places.

The ministry always calls for heroes and for heroes whose heroism is infectious. It is reasonable to expect symptoms of it in the preacher's family. "As the husband is the wife is." There are some exceptions, for some men are lacking in manliness, and some women are not so womanly as could be desired; but

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every one has seen at least a few preachers who were Christian heroes, enduring hardness as good soldiers, living with their people and for them. Whatever number of such men any one can recall, he can recall nearly as many noble families that willingly bore the burden of poverty for the father's sake and for the sake of the father's Lord. These are they that turn the world upside down.

If the preacher's rank must be made out by his salary, then it must be measured by the minimum he is willing to accept for the sake of Christ and duty. There is no moral beauty in a big salary. It does not require much greatness to demand and get and consume so many thousands a year. Little men can do as much. But he that can stoop to the hard place and the meager salary and accept them so cheerfully that his parishioners will suspect that he has received something rather beyond his merits is truly a great man.—Christian Advocate (Nashville).

CONSTRUCTIVE CHRISTIANITY.

Jesus is the carpenter—the constructive force in human life and in society. The man who is on His side makes, builds, raises up. He tunnels through mountains of human misery when he cannot cast them into the depths of the sea. He flings across gulfs of dark despair bridges of eternal hope. He makes straight through the dreary desert of an uncivilized civilization a highway for the march of an emancipated people. The man who yields himself in simple loyalty to Christ and seeks to live in His spirit is a medium of light, a source of health, a centre of knowledge, a saving energy, a redemptive force, a tendency making for righteousness and making for love. Each one who has come out of selfishness into service has become a savior. He has crossed over from the side of things which spoil and lay waste and destroy. He is one with all good men everywhere, all good movements, all angels of heaven, all operations of God for saving men. I pray you join yourself to these forces this day. The first step is to say to yourself, "I belong to Christ." Say that today, this instant, now! Say it and mean it, and in this moment the destroying forces have lost one vigorous unit, and the energies of righteousness have received one powerful recruit. Register yourself. Put yourself on record as a follower of Christ. Stand up to be counted by eyes which are the invisible. Rise in your soul of souls and name the name of Christ.

"Roaming in thought over the universe, I saw the little that is Good steadily hastening towards immortality, and the vast all that is called Evil I saw hastening to merge itself and become lost and dead." Brother, I call you from that death to this immortality. Choose

well; your choice is brief, but eternal.—Charles F. Aked.

MEETING AT GULFPORT.

(W. C. Grace).

The greatest meeting we have ever had in the history of our church here, closed Monday night the 27th inst. Dr. W. D. Nowlin came to us on the 12th and began services in our church but it was soon apparent that our house was too small for the crowds desiring to attend. The city hall, which is the largest auditorium in the city, was secured and the meeting moved there on Wednesday. The municipal primary election, which was a hotly contested affair, interfered to some extent the first week, but notwithstanding all adverse conditions the attendance increased until, I am sure, there were never such large assemblies seen before at a religious service in Gulfport. There were no sensational methods used. Dr. Nowlin preached the gospel with great power, but did it simply, earnestly and logically, not hesitating to declare that there is a heaven for the saved, and a hell for the lost. His exhortations to Christians, to live godly lives in this wicked city, were so effective that it resulted in a number of society people openly renouncing card playing and dancing and every member received into the church came in under a pledge to refrain from such practices.

Dr. Nowlin preached his last sermon Sunday night the 26th, and Monday night the pastor baptized eighteen converts, among whom are some of the brightest and most promising young men and women of our town. Others are to follow. We received thirty-six new members as a result of the meeting. I want to say in conclusion that during a long pastoral experience I have never had with me, in a meeting a brother whose methods of work and the scripturalness of whose preaching, I could more fully endorse than Dr. Nowlin's. We give God the praise for results.

HOW IMMIGRANTS CARRY MONEY

One of the queerest sights, says an exchange, is to see how different immigrants carry their money.

Most English immigrants carry their coin in a small case attached to a chain, which they keep in a pocket as they would a watch.

Germans carry their money in a belt around their waists, and the belt is usually an elaborate and costly affair, no matter how poor the immigrant may be.

There are few Italians who do not carry a large tin tube in which they keep paper money or silver coins, and this tube is hung around the neck by a small chain or cord.

The Slavonians and Hungarians carry their money in their long boots, together with a knife, fork and spoon.—Forward.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM

Lesson 11. Review. July 10.

Golden Text: The words that I speak unto you, they are spirit and they are life. John 6:63

(Read carefully chapters 9 to 16 of Matthew).

"Thirteen Sentences for Thirteen Lessons."

"Those who live in the Lord can never see each other for the last time."

"It is more blessed to give than to receive."

"What Christ does is the best answer as to who he is." (Maclaren.)

"The way of duty is the way of rest." (Henry.)

"The Sabbath is a privilege, not a prohibition." (Abbott).

"Some things you reject merely by neglecting." (Black).

"Conscience is God's whisper in man's soul." (Willis).

"Trust God for great things." (Bushnell).

"Sail with God the seas." (Emerson).

"Christ is rejoiced to see our faith persistent." (Luther).

"Today grows the harvest of heaven." (Longfellow).

"In the field of destiny we reap as we have sown." (Whittier).

(Copied from Tarbell).

Persons.

Who is the principal figure in this last Quarter's lesson?

Name some of the causes of His popularity!

Who were His enemies and why?

Name the twelve disciples? When did they become apostles?

Which of them figures prominently in one of the lessons?

Who were the two people whose daughters Jesus cured?

How many insane people did Jesus cure in these lessons?

How many blind people?

What two girls did he cure?

What foreigner won Jesus' sympathy and help?

Why did Herod think Jesus was John the Baptist?

In what way did John meet his death?

What ruler of the synagogue had great faith in Jesus?

Places.

In or near what city of Galilee did most of these events occur?

What cities were rebuked for their lack of faith?

Thursday, July 7, 1910.

Stegall, what Gilbert said of the convention Baptists, that they generally believe in alien immersion and open communion. I said that this was a misrepresentation and I did not want Gilbert to come preaching to our people and cause confusion. Stegall got mad and one of his followers ranted a little and we adjourned and the next day while I was at my appointment at Woodland, Stegall brought it up in church and run it over my protest. So Gilbert came and preached, and was heard to say privately to some of the brethren: You send three or four of your members to the general association. He and Stegall seemed to think that they would carry our church into the general association anyhow. Our church is in the Trinity Association and is in line with our State convention and the Southern Baptist convention and did not intend to be drug by the heels into the General Association of Mississippi.

The next thing they did was to try to supplant our Sunday school literature and put in Landmark literature. That is Stegall and his followers here did that. They sent and bought the Landmark literature without the consent of school or church and brought it and distributed it and when there was an objection raised, they came to the church and made a bold fight to hold to it. They said that the Southern Baptist Convention was unscriptural and rotten. Some of them got mad and left the house, when they saw that the opposition led by Rev. Frank Poss was too strong for them; so Brother Poss and the other brethren present consulted with each other as to what to do. Things were becoming ridiculous, so they decided to call a conference and excommunicate the pulpit, and that night, which was Sunday night, in a regular church prayer meeting, Elder Poss announced that the church would meet the following Friday at 2 o'clock to attend to important business, and when I came in from my appointment they told me what was done. I endorsed it, and met with them on Friday, and took an active part, and am proud I did; yet there was not a personal matter between me and any one, but the cause of my Master was at stake, so I acted, and I thank God I had a large majority of this church acting with me, and some of the best people in the world. Stegall claims to have a majority in his favor. I must say and I want everybody to listen: He has not got a fourth of the members of this church in favor of him at all. He keeps coming and talking and distributing his literature. They tested their strength the last time he was here and there were 18 stood up, one of which was a Presbyterian and two were excluded Baptists before this trouble came up. The rest

Thursday, July 7, 1910.

of which have been excluded since this trouble came up.

Now I want to ask the Baptists of the State: Did I misrepresent when I said we do not believe in alien immersion? Was I wrong to think strange of R. A. Cooper, who has a good pastorate, and preaches to a first class people, and claims himself to be in harmony with the organized work, and seems to be a Christian, and a man of cultivation, for him to come down here and try to get a people to retain a man that was causing so much trouble. We do think strange of him and think that he is due this church an apology. He has even taken his preacher up and published him in the Baptist Record, wanting the people to receive him saying that it would please him (Cooper). Let me say to everybody in the State: No more of Landmarkism.

I must close. I have more yet.

A WORD PERSONAL.

(W. A. Jordan).

Poor Stegall, he has been persecuted all his life. I love that godly man for what he is, and what he has done. He may be wrong on methods but he is O. K. on the gospel and grace. I don't know what he is doing in the way of dividing churches, but I will vouch for him on the gospel. There is not a man criticising him who can put down more truth than W. T. Stegall. I can overlook many minor mistakes if a man is straight on grace. Brother, be careful how you fight him. Brother Cooper is right. If you want him in a meeting you will make no mistake. You can't sidetrack him from the truth. Brethren, let's stop persecution and go to preaching the gospel; and methods will take care of themselves. Now what are you doing? When you forbid Stegall to hold you a meeting, you hinder one of God's best preachers.

Delight thyself also in the Lord, and he shall give thee the desires of thine heart and he shall bring forth thy righteousness as the light and thy judgment as the noon-day.

"Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evil doers shall be cut off, but those that wait upon the Lord shall inherit the earth; the wicked plotteth against the just and gnashes upon him with his teeth.

"Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it. I have seen the wicked in great power and spread himself like a green bay tree yet he passes away and so he was not. Yea I sought him but he could not be found. Mark the perfect man and behold the upright for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off, but the salvation of the righteous is of the Lord; he is their strength in time of trouble and the Lord shall keep them

I could not be true and be silent. I know the evils of gospel missions as propagated by the wrong kind of men. Some of the men who have been figuring in Mississippi, were unworthy of confidence. Not so with Stegall. He is a pure man—fine character. He loves God and truth and is true to his convictions. He is wrong in methods but brother, he ought not to be sacrificed.

THE BAPTIST RECORD

and deliver them from the wicked and save them because they trust in him."

THE DANCY CONTROVERSY.

(J. F. Tully).

After reading Brother Mitchell's article in regard to Brother Cooper's collection, at Daney, I am moved to write an explanation. Not that Brother Cooper is not able to take care of himself, but he loves to dwell when preaching upon that prophesy, and its fulfillment, "When he was reviled he reviled not again." So wonderfully does it effect him, that he tries to glorify Christ in reviling not again as no other man that I ever knew.

Grant that he made a mistake in taking up that collection, what would you or I have done under the same circumstances?

He had gone on the mission of a peace maker. At 11 o'clock he listened to a sermon by a Presbyterian preacher, in the Wakeforest Baptist Church. Three o'clock that same day was the regular hour for preaching, and conference of that church (but an irregular conference had some two weeks previous to this time, declared the pulpit vacant of pastor), but Brother Cooper, a Board Baptist, was denied the use of the Baptist pulpit, by Board Baptists, that had been occupied the same day by a Presbyterian preacher. Therefore, Brother Cooper was forced to retire to the School house, to preach that evening. Do you fancy that he preached from Luke 9:54? If so you fancy wrong for he preached from Romans twelfth chapter and first verse. Then came the collection.

Our State Board has so far as I know answered every appeal, that has been made to it by our churches, and especially those churches along the line of the M. J. and K. C. R. R. Brother Cooper's two churches are on this road, Pontotoc and Houlka (nearly every church that I am acquainted with along this R. R. has asked for and received help). A few years ago a Brother preacher said to Brother Cooper, "You ought to ask the board for help; but Brother Cooper said "No."

Why did he say no, was it because he had a small family? No, he had and still has a large family.

Was it because he gives part of his time to secular business? No he gives his whole time to the pastorate, and few are the men that visit more sick people, and that bury more dead people than Brother Cooper (He has for the last three or four years made a corn crop, partly to learn his boys, how to farm, and partly to help send them to school).

Was it because he has an income from other sources than his ministerial work? No he is practically dependent upon his ministerial work for a support.

Why then did he refuse to accept help from the State Board? It was iest he in accepting help from the State Board to give him luxuries, some other worthy brother's family would suffer for necessities.

During all of these years Brother Cooper has and is still doing all of his mission work through the Boards. This is the kind of man that the Board Baptists of Wake Forest Church preferred a Presbyterian preacher before him.

Good men go wrong some times. Brother Mitchell is, I think, a good man, but I have heard that a report went to him that every preacher at a certain Fifth Sunday meeting, in the Aberdeen Association was against the Board. Those preachers that were present at that meeting were: J. A. Rogers and J. F. Hailey of Amory; W. T. Stegall and J. L. Henderson of Pleasant Grove; Bro. Nelson of Tocapola; Bro. Pugh of Okolona and R. A. Cooper of Pontotoc. Doubtless this report misled him.

As to his thrust at Brother Cooper in the Record, he was goaded by articles in the Flag until he thought that he must say something. But Bro. Cooper was not responsible for those utterances in the Flag.

May God continue to bless Bro. Mitchell and Cooper, and lead them to a better understanding of each other.

Will write about Brother Stegall's troubles ataney next week.

OUR STATE EVANGELIST.

(W. E. Hathorn).

I have just closed a meeting at Pelahatchie. Brother Bryan Simmons, the pastor will report the meeting. I write to say that Brother Simmons who has resigned his pastorate to enter upon the work of State Evangelist, is well qualified for this important place. He is energetic, tactful and spiritual. He has a warm place in the hearts of his people at Pelahatchie. They are giving him up reluctantly. The evangelistic work for which he leaves the pastorate, is very difficult. Brother Simmons should have the hearty co-operation and constant prayers of the brotherhood.

Forest, Miss.

NORWOOD, LA.

(J. G. Murphy).

Our meeting began on Monday, June 20th, and lasted through the next Sunday. Results: Two for baptism and our church revived.

We had no help Bro. W. A. Jordan of Starkville, Miss. He thundered down the pure gospel from the very first service and the last sermon was like unto the first.

We feel grateful to God and Starkville church for letting us have this

man of God and strong gospel preacher. The Lord has sent us a blessing through him.

A PLEASANT SHOWER AT PONTOOC.

(R. A. Cooper).

Miss Pearl Caldwell of our sister church, Cherry Creek, has received appointment from our Foreign Mission Board as Missionary to China, and is expected to sail September 20th. As a missionary is not expected to return home under seven years it is necessary to carry along a goodly supply of clothing. Miss Pearl, having spent the last two years in the Louisville, Ky., training school, is not supposed to have on hand much cash. So, the good sisters of our women's mission society decided to give her a shower. The programme was executed at the elegant home of Sister R. B. Patterson on the afternoon of the 28th ult. On entering the house the seventy-five or eighty visitors were treated to fruit punch.

Appropriate recitations were rendered by Misses Mattie Lee Ray and Annie Banard, the latter giving Ben Her's angelic announcement of the Mesiah's advent. Miss Pearl spoke of her convictions and the pastor led in a closing prayer. Appropriate solos, duets, quartets and class songs were interspersed.

There was attached to the ceiling overhead an inverted umbrella-like ornamentation under which the speakers stood; and at the conclusion of Miss Pearl's talk a string was pulled and from the umbrella a shower of ready made clothing came down upon her. A count showed that it amounted to \$100.25 without the making and there was more to follow.

Miss Pearl's talk can not be reproduced. The thrilling statements expressed in suppressed tones and voice quivering with emotion revealed to us that she had passed through gigantic struggles of which none but she and the dear Lord knew. Ah, how well I remember the meeting in which she was converted. I felt as if I was on trial for my very life. Is this the meaning of the scripture, "When Zion travails sons and daughters are born unto God?" Some seem to try to rejoicingly shout them through.

The young missionary and our own Mrs. Clara McDuffy, who has spent a year at the training school and who has accepted work for the present as city missionary at Laurel, spent the next day in the pastor's home. How deeply joyous I looked forward to their visit, but the burial of Mrs. Wells, the last sister of my lamented Brother, Frank Souter, called me away. My family, to whom their presence was a blessing, enjoyed

them. The whole affair makes a bright spot around which my thought can lovingly linger at life's sunset. God bless our mission society and the dear young lives fresh laid on the Savior's altar.

In good hope behind the Blood.

Pontotoc, Miss.

P. S.—Please let me express my profound gratification at the statement recently made in the Record that my son in the faith, C. H. Webb, is in the ministry and is already "a good preacher and splendid pastor." Charlie is every inch a man and will do good in the world

EARNESTNESS.

(H. A. Brown, D. D., Biblical Recorder)

Earnestness does not necessarily mean long-facedness. Some one has said Jesus Christ never laughed. I wonder where he got his information? He did not get it from the New Testament—he did not get it from any healthy, proper conception of his life and work. Jesus visited the weddings, the feasts, the family reunions; he looked with interest on the children playing in the streets. He touched human nature at every point. He was a healthy, well-minded man interested in everything human. There was contagion in his look, his word and the touch of his hand. But there was great moral earnestness in all he did and said. He looked out on the world and it seemed to him a great harvest field with the grain ripe and ready to fall. He said I must work while it is day, for the night cometh when no man can work. Earnestness is the price which the world pays for success. Whether on the farm, in the store or factory, at the bar or in the pulpit, the goal is not reached without it. It is characterized in everything Jesus did and said. Earnestness was present in his conversations, his teaching, his proclamation of the gospel, his healing of the sick, his supernatural works and his prayers.

"The cold mountains and the midnight air,

Witnessed the fervor of his prayer."

"Life is earnest, life is real,
And the grave is not its goal,
Dust thou art to dust returnest,
Was not spoken of the soul."

Winston-Salem, N. C.

The Flag asks what does co-operation with the S. B. Convention mean?

It means working together either with intellect, hands or money, either or all. Art. III, Sec. 1 of the constitution tells how we co-operate with money. Sec. 2 shows how we co-operate without money. For money is not mentioned in the second section of Art. III. The Flag's "honest opinion" does not effect the constitution of the convention. There is a provision made for free seats in the convention.

Thursday, July 7, 1910.

Thursday, July 7, 1910.

THE BAPTIST RECORD

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

"Well, that's pretty talk all right; but after he had tried it a couple of times and hadn't made good he decided that it was better to spread his hustling out a little thinner—and make it last longer. So now, when he's after a job or an order,

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

By the Devil Delivered.

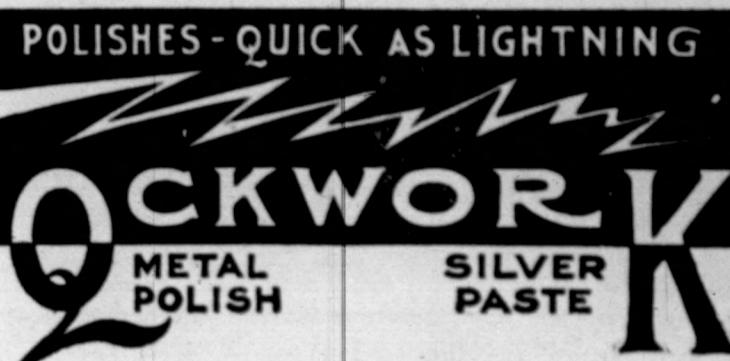
"I dunno," says the Old Man, blowing a fly off the end of his nose, and picking up his second sandwich, "I dunno if this business of doin' your blamedest—and then sittin' back and waitin' for the thing to win out, is all it's said to be—er not.

"I knowed one feller that used to shoot all his ammunition to wunst and then wait for the sky to rain quail and ducks and other game. Accordin' to his theory, it was the thing to do—pull all the wires you could lay your hand to—providin' they wasn't live wires—and ballahoo to beat the band. 'Then,' says he, 'rest your fate on the knees of the gods' (which was his poetic way of sayin' to wait fer events to eventuate) 'and fear not.'

"Well, that's pretty talk all right; but after he had tried it a couple of times and hadn't made good he decided that it was better to spread his hustling out a little thinner—and make it last longer. So now, when he's after a job or an order,

When you are nervous or sick, get Cardui from your druggist, and try it. N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.



Qckwork is something new. It's so quick you'll hardly believe your own eyes. It makes polishing a pleasure. No acid—no grit. For automobiles, yachts, brass, copper, tin, enamel, silver, everything that shines.

In 25c Tins Everywhere.

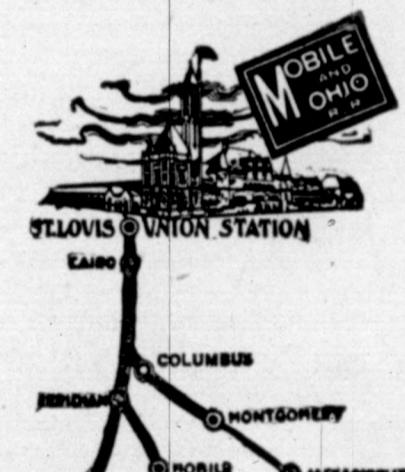
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In 25c Jars Everywhere.



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RIVERSIDE UTILITY CO.,
Hattiesburg, Miss.

"OUR MINISTER'S WIFE."

1. Don't criticize her.
 2. Don't grumble if she visits two or three families in the congregation more than others. She has as much right to special friends as you have.
 3. Don't expect her to do her share of work and yours too.
 4. Don't expect her to do things you are too shy, or too nervous, to do yourself. Marrying a minister does not endow her with special gifts of speech and freedom from nervousness though it does bring special opportunities.
 5. Remember that her duties to her husband, her children, and her home are just as important as yours.
 6. Remember to speak kindly of her to others.
 7. Remember to pay her short, cheery visits, and take her a bunch of your choicest flowers.
 8. Remember to pray for her. If every woman in our church was just like me,
- What sort of a church would our church be?"
- Australian Christian World.

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WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

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MRS. W. R. WOODS, MERIDIAN, Secretary of Central Committee.
MRS. W. S. SPETH, MERIDIAN, President of Sunbeam Work.
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MRS. GEO. W. RILEY, JACKSON, Recording Secretary.

"Whatever is needed to aid the right,
Be it tongue, or pen, or sword;
Whatever is needed to spread the
light."

If it be by love, if it be by might,
If it be to teach, if it be to fight—
Reveal us the way, O Lord!"

MISSIONARY CALENDAR.

Sunday, July 10.—That the new
republic (Cuba) may have new Sun-
day laws.—Ezek. 44:24.

Monday, 11.—Prof. W. W. Barnes,
Principal of Havana Baptist College.
—Hosea 14:9.

Tuesday, 12.—Rev. J. P. Paez,
Santa Clara, Cuba.—Job. 31:4.

Wednesday, 13.—The Cuban-
American College.—Psa. 78:35.

Thursday, 14.—Rev. G. de Car-
denas, Pinar del Rio, Cuba.—Psa.
119:173.

Friday, 15.—Rev. A. S. and E. F.
Rodriguez, Cruces and Sagna la
Grande, Cuba.—Psa. 78:53.

Saturday, 16.—Miss Carmen Gar-
cia, city mission, Havana, Cuba.
—Joe. 2:21.

"Oh there are so many helpful things
to do
Along life's way.
Helps to the helpless, if we but knew,
From day to day.
If we but knew."

CUBA.

The mission study topic for July
is "Cuba—the New Republic." The
outlined programs most interesting
and helpful to our knowledge of the
beautiful little land just at our
doors.

Suggested leaflets:
Cuba—free for postage.
The Children of Cuba—2 cents.
Cuba, Discovered, Degraded, De-
livered—3 cents.

Bits of Cuban History.
(For Sunbeams and Royal Ambas-
saders).

When was Cuba discovered?
Oct. 28, 1492, by Columbus, the
landing being near the present city
of Neuvitas, on the north coast of
the province of Puerto Principe.

Columbus died before it had been
determined whether Cuba was an
island, or as he suspected, a part of
the continent of Asia, and not far
removed from the dominion of the
Great Khan. In 1508, two years
after the death of Columbus, King
Ferdinand commanded Sebastian
de Ocampo to explore the coast; and
sailing around Cuba, he established
its island character. He also dis-
covered Havana harbor.

How many inhabitants were on
the island at that time?

**MISS HECK'S ADDRESS TO THE
WOMAN'S MISSIONARY UNION
AT BALTIMORE.**

Vision.

God demands entire attention
when he reveals his secrets, and lifts
man up to his point of view. Elijah
had to get beyond the screams of
Jezebel's threats before he could
hear God's voice or see his glory.
Moses no less had to climb above the
daily demands, the complaints, the
cares of God's own people to receive
his commands and become radiant
with his reflected glory.

About 200,000. When the Euro-
peans settled the island these na-
tives were enslaved and put to work
on the plantations and in the mines.

At the end of fifty years the original
inhabitants had died of hard
work and at present, no trace of Indian
blood is to be found in the
island.

African slave trade was carried on
for centuries and only abolished in
1883.

Our Baptist Mission Work in Cuba.

The work of the Home Board that
was begun in 1886 suffered in the
early years from causes not neces-
sary now to detail. There was some

doubt in the minds of many as to
the wisdom of the purchase of the

Jane property for church purposes
in Havana. This property cost about

\$60,000. As it is now between \$125,-
000 and \$150,000, the doubt as to
the wisdom of the investment has
been dissipated. This building is

admirably located, and furnishes
room, not only for the church ser-
vices, but for our Havana college.

In addition, the rent from the store
rooms in the basement are about

\$2,500 a year.

For the last several years the
work has been prospering in the
most gratifying way. The present
membership of the churches is 1,315,
an increase of 22 per cent for the
last year. The present property val-
ue of the church building and lot of
our mission is \$177,000, though the
cost of the property was only about

\$117,000. In Cuba, as elsewhere,
the Board has shown itself to have

unusual caution and good judgment
in purchasing property for our mis-
sion work.

The present number of organized
churches is twenty-two. During the
year three churches have been orga-
nized, and one independent church
has been received for aid from the
Board. There have been 237 bap-
tisms during the past year, and the
total contributions made on the mis-
sion field for all churches reached

\$3,559, which is an average of \$2.70
per capita for the total membership.

Besides the organized churches,
there are about twenty-five mission
stations, at which regular services
are conducted. As these missions
gain sufficient strength they are orga-
nized into churches.

During the past year houses of
worship were erected by our Board
at Cardenas and Sagna la Grande, at
a total cost of \$12,116. The work
is in a very prosperous and prom-
ising condition in both of these im-
portant cities on the northern coast.

How many inhabitants were on
the island at that time?

Thursday, July 7, 1910.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism
whether muscular or of the joints, scle-
atica, lumbago, backache, pains in the
kidneys or neuralgia, pains, to write to
her for a home treatment which has
repeatedly cured all of these tortures.
She feels it her duty to send it to all suf-
fers FREE. You cure yourself at
home as thousands will testify. To no
change of climate being necessary this
simple discovery banishes uric acid from
the blood, and brightens the eyes, giving
elasticity and tone to the whole system.
If the above interests you, for
proof address Mrs. M. Summers, Box
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A NEW BOOK.

BAPTIST PRINCIPLES.

Letters From a Father to His Son.
(By E. E. Folk, D. D.)
Cloth, 12mo., 308 pages, price \$1,
prepaid.

Subjects of the Letters:

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Many a father will wish to read
these letters as his own message to
his child. They are thoroughly good.

—Baptist Sunday School Board.

REDUCED FARES TO DETROIT,

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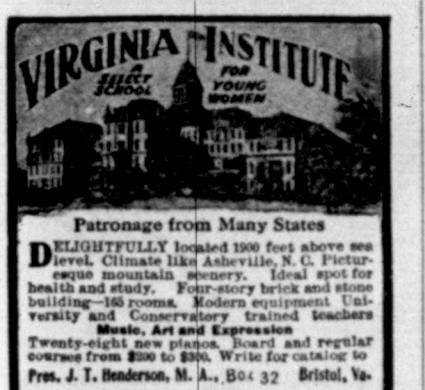
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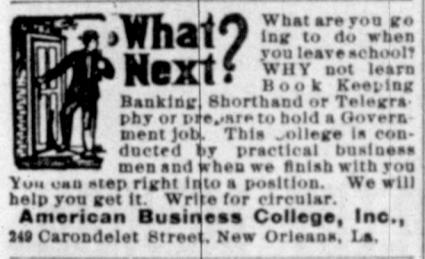
Meridian, Miss.

Thursday, July 7, 1910.

THE BAPTIST RECORD



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Those who would see its wonders
seated themselves in a darkened
room, while on a screen before them
was thrown a reflection of the out-
side world in brighter colors, truer
perspective than they had ever seen
it before. Little things became
large, the large and significant domi-
nated the view, the erstwhile dis-
cordant, disconnected points fell
into line and the whole became a
vision of surpassing loveliness. This
is our world, the beholder would ex-
claim, but we have never seen it
thus before.

Many of us have been praying
that this twenty-second annual meet-
ing of the Woman's Missionary Union
might be a time of wonderful
spiritual vision—wonderful spiritual
enlightenment and refreshing. Can
we make this a quiet place with
God? Can we call in our souls and
fix them on him that he perchance
may grant us a vision of himself
and his world?

And First We Would See God.

To know the end and motive or
any campaign we must know the
originator. In the mind of Bis-
marck, the German empire lived and
moved years before William the
First was crowned at Versailles.
Without this vision there would
have been no kaiser, no German
empire.

God has a vision and a purpose
for this world of his own creation.
To understand this we must know
him. Can we? For this purpose
Christ came into the world. We see
him as God's interpreter. "He that
has seen me hath seen the Father also."
He answered with piteous
patience and rebuke to his blind
disciples who, after three years with
him, were still clamoring to see God.

And how do we see him? It is a
fearful thing to misrepresent God,
and we should look carefully. We
see him loving to all, we see him
untiring, both in the guise of re-
ligion and without its cloak; we
hear invitations, warnings; we see
the reward of goodness, the certain
outcome of evil. In Christ we see
repeated in living truth the words
of the old prophet, "As I live, say-
eth the Lord, I have no pleasure in
the death of the wicked, but desire
that all men turn from their wicked
ways and live."

Why does God want the world
converted? To get glory for him-
self, answered the old theologian.
Because he desires the world's high-
est happiness and joy, says the new.
In other words, through Christ we
come to see that God is the author
of right—right in the laws of health,
of civilization, of government, of
thinking, of acting, and just so far
as a nation approaches God's right-
ness, it is happy and safe. The dif-
ference between the nations we call
Christian and heathen is not in
dress or language, or civilization,
but fundamental. One knows God
and one does not. Christianity is
not something tacked on to civiliza-
tion, it is civilization. It is this
principle implanted in a nation that
works out in these forms. Those who
have grown up under blessings and
benefits of Christian civilization

may impose its forms on other than
Christian nations, but without the
truth itself in the nation, it is for-
eign, temporary, superficial, main-
tained under compulsion and doomed
to failure. The more thoroughly
a nation knows God, the better, hap-
pier, healthier is its people. "Hap-
py is the

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If not it is your own fault. Stop throwing your money away in rents, and put it in a home of your own. Figure it for yourself! Who reaps the profits on rentals? *The landlord.* Who owns the property after you have occupied it for years and years? *The land lord.* Who dictates to you as to how long you shall stay and what you shall do? *The landlord.*

STOP IT.

and prepare now that which is inevitable—*old age*. Build a home that you can call your own, according to your own ideas of a home, where you and yours can live peacefully and contentedly, without that eternal “rent day” staring you in the face. You can do this.

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A. W. VAN HOOSE, President, Rome, Ga.



SOUTH IS AWAKE TO ITS ADVANTAGES.

That every branch of industry in the South is keenly awake to the advantages which the Ohio Valley Exposition, that will be held here from August 29th to September 24th is evidenced by the extraordinary offerings of exhibits that have been made to date for the Southern States display. Col. Gilbert Greene, who is in charge of the exhibit of Southern resources, which will occupy a space of 21,000 square feet in the north wing of Music Hall, during his visit to the city this week declared that the answer to the call for examples of industries from the South was unprecedented. “Right now we have promised us a sufficient amount of the highest class of Southern products to fill all the buildings at the Exposition and then have some left,” declared Col. Greene. “Our first task will be to choose the best examples of Southern resources in such a manner that every section of the South will have representation in the general exhibit, after which we will arrange to place some of the more attractive of the left-over examples in other portions of the Exposition in an ornamental way, at the same time arranging so that they shall not lose their identity as Southern products.

“Our plan is to show raw materials, or ‘natural resources,’ as much as possible, in order to let the visitors see from what we produce our manufactured articles. Of course, the display of finished products also will be large, and wherever it is possible we will show the evolution from the raw material to the marketable commodity. From every section and in every line of industry we are fairly deluged with offers of exhibits, and its going to be no easy task to decide upon the articles that will combine to make the best possible display of the greatness of the industrial South. There are quite a large number of manufacturers in the South who have offered us displays sufficiently large to take up all the space allotted the Southern exhibits, and I look for some of those to make individual displays in the general halls. Our fruit growers are busy already packing fruits in storage or preserving them, indicating that this industry, too, will be the greatest kind of a credit to the South in its exhibition at the Exposition.”

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A sufferer writes: “Can certainly say that Hughes’ Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me.” Sold by Druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Inc.) Louisville.

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I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many weak and nervous men right in their own homes without additional help or medicine—that I think every man who wishes to regain his manly power and virility quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor-failure ever put together.

I think I owe it to my fellow man to send this recipe in confidence, so that any man, anywhere, who is weak and disengaged with repeated failures, can get it and benefit by it. Write me, E. Robinson, 372 Luck Bldg., Detroit, Mich., and will mail a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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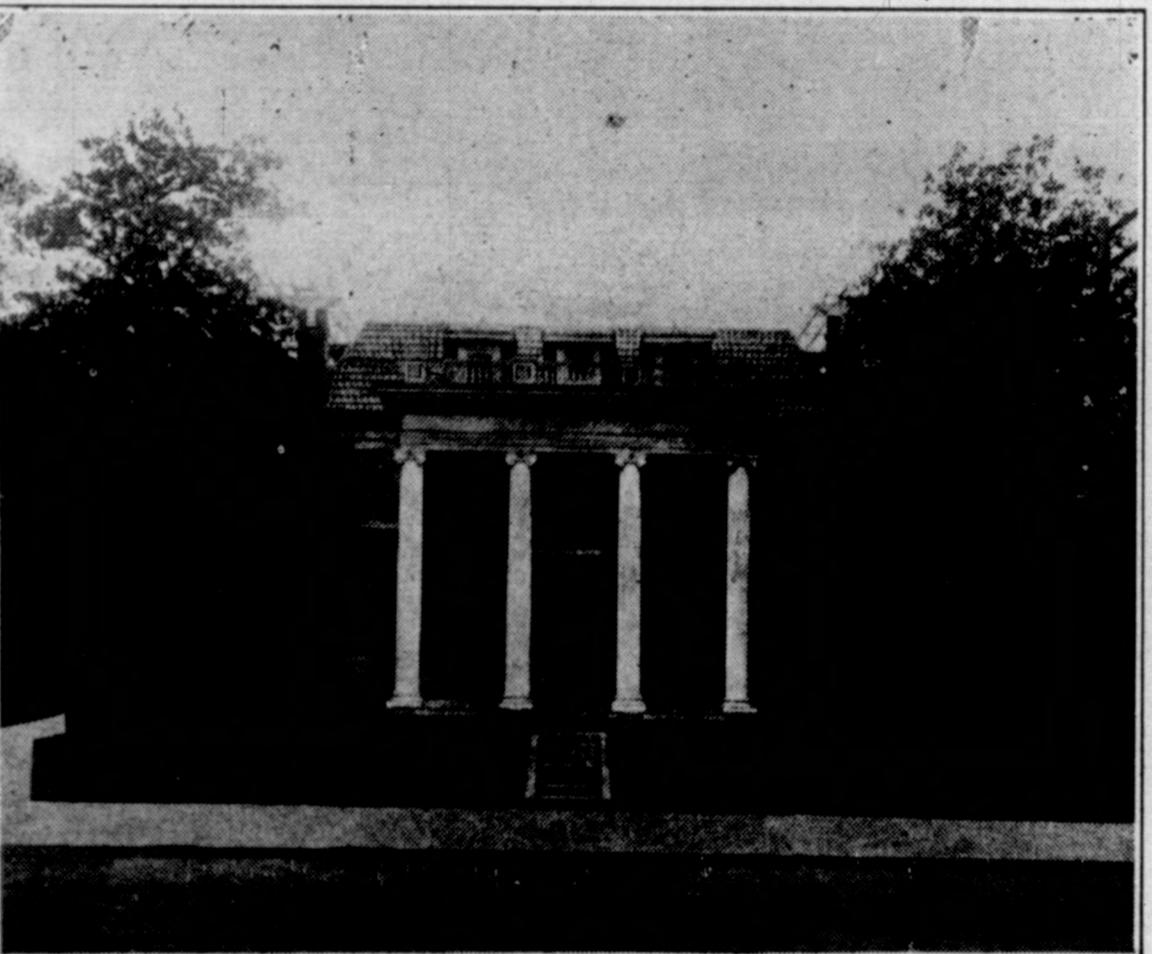
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A VALUABLE TESTIMONY.

It affords me much pleasure to speak a word of commendation of the Jackson Sanatorium. I have had occasion both to visit and patronize Sanatoriums and Hospitals in some of the larger cities of the South and North, and I do not hesitate to give it as my unqualified observation and experience, that for equipment, skill and kindly attention both to patients and visitors the Jackson Sanatorium stands first.

It is a great joy to me to give testimony to the merits of an institution that is such a blessing to suffering humanity, and it is my prayer that God will prosper it in its gracious work.

W. A. McCOMB,
Baptist State Home Board Evangelist.

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JULY 14, 1910. NEW SERIES VOL. XII. NO. 28

SOUTH MISSISSIPPI BAPTIST SUNDAY SCHOOL CONVENTION.

(N. R. Drummond).

The third session of the South Mississippi Baptist Sunday School Convention met with the Baptist Church at Brookhaven July 5th to 7th, and was formally organized by re-electing J. E. Byrd president and N. R. Drummond secretary. The convention was a success in every particular and was considered by those present to be the best meeting of the convention that has yet been held.

The attendance was good. There were present 112 delegates, not counting those who attended from the city of Brookhaven. Fourteen associations and forty-nine churches were represented. There were present seventeen pastors, sixteen superintendents, ten other officers, thirty-eight teachers and thirty-one pupils.

The program published in The Record a short time ago was carried out almost exactly as published. The discussions of the different subjects were of very high order and much interest was manifested on the part of those in attendance. The speeches of Miss Forbes of Covington, Ky., of Mr. Strickland of Memphis, of Dr. Van Ness of the Sunday School Board and of Dr. Gray of the Home Board, all out of the State workers, added much to the program and special mention might well be made of all our own workers who spoke to the convention. The singing of Mrs. J. W. Dickens of Crystal Springs and of Mr. Reynolds of Jackson was helpful and impressive.

Many teachers are striving to prepare themselves for better teaching as was shown by the fact that a number of diplomas were delivered to those who had completed the normal course. Several pastors and superintendents promised to make a determined effort to improve their schools before the next meeting of the Convention.

The next session of the convention will be held with the 1st Baptist church at Laurel, July 5th, 1911. Rev. R. H. Tandy will preach the Convention sermon. It is the purpose of the executive committee to have the best program possible next year and it is hoped that all the schools in south Mississippi will arrange to be well represented at Laurel.

The good people of Brookhaven seemed to enjoy the Convention very much

and were especially kind to the delegates, entertaining them in their homes and showing them every kindness possible.

BROTHERLINESS.

The early Christians exalted brotherliness. They did not have much organization at the beginning, but they were bound together by strong ties of mutual love and helpfulness. Whoever seeks to find in the book of Acts a precedent for the somewhat elaborate church organization of our time will succeed only as he reads into the text much that he wishes to get out of it. But whoever seeks for the principle from which has proceeded the subsequent organization will find it readily in the "fellowship" which marked the Christian life of that early day.

It is doubtless well to be orderly in our associated Christian life; well to pay attention to methods that have approved themselves; well to have officials and committees and boards of trustees and the varied agencies through which the modern church undertakes to do its work. Yet, organization has its dangers, and one of real importance is that we are tempted to trust in it as a force when it is nothing but a channel through which force, when it exists, may express itself. When we have thoroughly organized a movement we sometimes feel that we may be excused if we withdraw and leave the machine to do the work. This assumption explains the failure of more than one undertaking that has been most promising in its earlier stages.

Somehow we should increase the spirit of brotherliness among Baptists. It is not easy to feel fraternal toward one who, bearing our ecclesiastical name although he does, loses no opportunity to crack us over the head with his club, but fortunately this brother is the exception. As Baptists we are bound together by a glorious history and by loyalty to important truths. Underneath all the differences—and they are not few—are principles which need to be emphasized. We can afford to be patient and longsuffering that essential truths may be exalted. We cannot only afford to be patient, but we shall be, if any considerable measure of the spirit of fellowship which is such a marked feature of the Christian life of the first century has found its way into our lives. The history which we have been making in the North for the past few years is in the right direction, for we have been writing a story of increasing brotherhood.—The Standard.

This spirit of fellowship has fine illustration in the care which members of a church show for their fellow-members. This thoughtfulness may not be confined to temporal things. As a matter of course, any church that cares for its own self-respect will provide for its poor, but furnishing coal and potatoes is not quite enough. Our brethren often need something that is of more value than can be measured by dollars and cents. A member who has been interested, faithful, contributing of time and money to the work of the kingdom, becomes indifferent, withdraws from the services of the church, forgets his early vows. Money cannot help in such a case. Sharp speech is worse than useless. Nothing will avail but brotherliness. Do you say that it is the pastor's business to seek out the straying brother and win him back? Yes, but it is also the business of the whole church. It is quite probable that no one can do as much for this man as some comrade with whom he has been upon terms of intimacy; some friend known for years and implicitly trusted. Happy is that church which has a goodly number of men and women whose eyes are all the time open toward their associates; not to detect foibles and weaknesses, but to discover in what way they can be of service.

NEWS IN THE CIRCLE

MARTIN BALL.

As the result of a meeting held at Genesee, Ind., by Rev. S. C. Johnson, 17 were baptized and a church organized with 21 members.

The Baptist World says: "Georgetown, Del., refused to permit Booker Washington to speak on its streets or in any of its parks." Wonder why?

The church at Durant has called Rev. W. E. Far of Belzoni. It is thought he will accept. Rev. Luther Holcomb begins work at Yazoo City August 1.

Dr. J. C. Massee, of Chattanooga, has declined the urgent call to Brooklyn, N. Y., and will remain in the South. He is to aid in a meeting at Durant soon.

Pastor Fleetwood Ball is aiding Pastor Andy Catton in a great tent meeting at Henry, Tenn. Large crowds attend and many are seeking and finding the Lord.

William Jewel College now has \$1,250,000 endowment and an equipment worth \$50,000. A campaign for \$500,000 has just closed. President J. P. Green is rejoicing.

Pastor E. F. Whitten has resigned the work at Coldwater to take effect October 1. He has not yet decided where he will go. Texas is anxious for him—but why not stay at home.

Pastor E. L. Hughes, of Carrollton, will begin a meeting at Pisgah, Carroll county, next Sunday. Bro. Weeks who is just from the Seminary at Louisville, will do the preaching.

We are grateful to Bro. B. F. Whitten for such nice things said about "News in the Circle," and assure him and others of our pleasure in trying to add to the newness of The Record.

The third Sunday in July Evangelist W. P. Price will begin a meeting at Lumpkin, Ga. Rev. H. T. Crumpton is the pastor. The church is said to be in good condition and a splendid meeting is expected.

Pastor E. L. Phelps, of Eupora, began a meeting last Wednesday night with his church at Maben. Our newly-elected missionary, Bryan Simmons, will join him Monday. The church is expecting a great blessing.

Missionary Lawrence Zarilli, working in Tampa, Fla., under the Home Board, was married at Liberty, Ky., last week to Miss Jennie Allnut. She spent last winter in Tampa working among the Cubans.

Editor E. E. Folk, of the Baptist and Reflector, is again at his post after an absence of four months. His account of his travels in the far East are exceedingly interesting and helpful. He proposes to conduct a party two years hence. How we long to join him!

Two Mississippians, Rev. C. E. Welch and J. B. Lumley, are in a great meeting at Henrietta, Texas. Pastor Lumley is happy. Souls are being saved and Christians are getting on higher ground. The church house will not accommodate the crowds. The preaching was done by Rev. C. E. Welch.

The B. Y. P. U. encampment, of Tennessee, is in session this week at Estill Springs. Our Bro. Arthur Flake is one of the speakers. It is said that he charms the people everywhere with his plain methods and practical way of doing the work. The Board made no mistake in securing his services.

Mr. Geo. B. Eager, Jr., has just graduated from the University of Virginia, receiving two degrees, one from the academic department and one from the law. A leading law firm in Louisville, Ky., has offered him a place in their office. He is a son of Dr. Eager, one of the teachers in the Seminary.

Pastor S. E. Tull of Pine Bluff, Ark., writes: "There were 800 present in the Sunday School of the First Baptist Church of Pine Bluff the first Sunday in July. The great Baraca class of this church will dedicate their fine new Baraca house within another month." Bro. Tull is doing a great work in Pine Bluff.

The Baptists of Dallas, Texas, have organized a society for church extension in the city. They are making an effort to raise \$25,000. They propose to secure suitable lots in various portions of the city. By acquiring good positions at moderate figures they can save much money to the churches when organized.

Bro. H. L. Watts, Jesse Sweany, of Duran, and Gee, of Kilmikael, are making a tour of the Yazoo Association in the interest of the Laymen's Movement. They group the churches and spend a day in each community. On the fourth they held a great service at County Line. Bro. Leon Trotter who is proving very efficient in Sunday School and B. Y. P. U. work, was one of the speakers. He bids fair to be one of the very best in the field.

Rev. B. F. Whitten of Coldwater, speaking of the Central Coldwater Church, writes: "This church, my two adjoining churches, have made for me a very pleasant field of labor, and the Lord has greatly prospered our work. I am sure there is not a better designed, or more elegantly furnished church in

the northern part of the State than this and I am persuaded that it would be hard to find a nobler people than worship here."

The church at Mayfield, Ky., W. M. Wood, pastor, is accustomed to doing great things. They recently enlarged the building, repaired the pastor's home, and will support seven pastors—one in Rome, two native helpers in China, one home missionary in the South, two State missionaries in the mountains of Kentucky, and a student in college preparing for the ministry. They pay the pastor a handsome salary.

A GOOD MEETING.

(R. R. Jones).

I am just back from Eunice, La., where I assisted Bro. Edgar Carruth in a ten days' meeting. Eunice is 156 miles from New Orleans on the Frisco R. R. It is a beautiful town of about 3,000 people. It is a hard field considered from any standpoint. Nearly all French people, and Catholics. Their open violation of the Sabbath, ball games and dances, but with all this against us the Lord was with us, and we had a great meeting. The house would hardly hold the people who came. Some French people came who could not understand what I said because they have not learned to speak our language, but they came just the same, and for their good we had some of the French people to pray in French so they could understand.

Bro. Carruth has done a great work at Eunice. He has gotten hold of the people there as no other preacher has done. He has been severely threatened and persecuted, but still he works, and God blesses his labors. A few weeks ago he held a meeting out from Eunice, and as a result baptized 56 Catholics, and was threatened several times by the Catholics, and some even went to the extent of going out there where he was holding the meeting to break up the meeting. Went with pistols, and knives, and attempted to take the French preacher out of the stand, and would have done so had it not been for the sheriff, who appointed seven men to keep them from doing so. These are some things that are in the way there. But there is a brighter day for that country and for the Baptist cause there. The people are waking up to the truth. They need the gospel. They need Christ, and when Christ is held up, lots of them are ready to accept him.

Talk about home and state missions. Yes we need it. Let us give more to this cause.

We had 15 to join the Baptist church during the meeting.
Laurel, Miss.

"The fight is on" in Missouri for State-wide prohibition, and it will be determined this fall. Our muscles and

nerves are all tense. Neither side feels as Jeffries and Johnson said they felt the day before they disgraced the American civilization, but if we lose this fight this time, there will be another one two years hence, and on and on until the victory is won. Your problem is to get men elected who will enforce the law.

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FREDERICKTOWN, MO.

(M. R. Cooper).

This is my 13th year away from "the sacred soil," except the year 1901 while pastor at Belen, Miss. These twelve years have been divided between Tennessee, Kentucky, Virginia, Oklahoma, Illinois and Missouri. These years have been "friendly," and all these six States are my States! They have drawn heavily on the best love my heart contains; but they have only broadened my angle of vision and intensified my interest in the people of my native land. I am saying this because, as Tennyson has said: • • • "for I long to prove

No lapse of moons can canker love what e're fickle tongues may say."

It was with genuine pleasure that I learned that Mississippi was the first State to raise her apportionment of the endowment for the Seminary. The things that interest me most are education, temperance and evangelism; these three, and the greatest of these is evangelism. First then,

Education.

The days of Hosea were terrible days in Israel, and by the mouth of that prophet God said: "My people are destroyed for lack of knowledge." The same happy God had promised backsliding Israel that if they would repent he would bring them to Zion, and give them shepherds according to his heart, who would feed them with knowledge and understanding."—Jer. 3:14, 15. It is gratifying to me that Mississippians are endowing Mississippi College and the Southern Baptist Theological Seminary, so that those institutions will be the better equipped for training the pastors who are to feed them knowledge and understanding.

It will be gratifying news to you that William Jewell College has successfully rounded out another half million dollars for endowment and equipment. Missouri Baptists and all Baptists are proud of William Jewell. There is no school in the South, denominational or State, whose entrance requirements are as high as that of William Jewell. There is no guess work about this. It has been investigated. Students who took the A. B. there last year took the M. A. this year at Brown, Harvard and Yale. Some of them live here in Fredericktown.

One of your needs in Mississippi is a better high school system where thorough preparation can be made for entering college. Half the students at college ought to be in the high school. How much better for the boy and girl physically, mentally and morally to finish a good high school course at home!

Temperance.

"The fight is on" in Missouri for State-wide prohibition, and it will be determined this fall. Our muscles and

THE BAPTIST RECORD

The world—maybe it chides me, And calls me "strange and cold," But the flowers of my fancy— They live within my soul. They understand my nature, And share my joys and woes— They ever guide and cheer me

Evangelism.

We may never get the people well educated, nor all of them to be temperate, but we can preach the gospel to them all. And if we cannot prevail on all to repent we can at least entreat the interference of the Lord on behalf of their madness, as Mr. Spurgeon put it.

The foreign problem is a great one in Missouri, not only in St. Louis and Kansas City, but nearly everywhere. City missions and district association missions require so much money and so many men that we do not give as much to home and foreign missions as we would otherwise. It is gratifying progress Mississippi is making in home and foreign missions, and you are most fortunate not to be burdened with the city problems.

I have nearly 500 members in my church, \$15,000 church house and \$3,000 parsonage. Love to the brotherhood.

TAYLORSVILLE.

(T. E. Waldrup).

Taylorsville is on the map! It's a town of about 800 inhabitants and is situated in the southern part of Smith county on the Laurel branch of the G. & S. L. R. R. It has a Baptist church, too, and some of the best Baptist folks you ever saw. Yes, plenty of other good folks too, but the writer is speaking from a Baptist point of view.

On June 19 our annual series of meetings began. Bro. L. G. Gates of Laurel did the preaching, and "tis 'nuf said." Though we had big rains and hot suns, yet the people came through it all, nothing doubting.

The church was revived, the people sat up and took notice, and the Lord's work in Taylorsville was very greatly strengthened. Four by letter, one by baptism was our numerical gain, but immeasurable was our spiritual gain.

OUR EVANGELIST.

(A. V. Rowe).

On account of having meetings in his churches where he has been serving for some years, Bro. Simmons will not begin work for Convention Board until September. I shall be glad to attend to all requests for meetings as rapidly as possible, and hope that you will not be disconcerted if we can not serve you on the very day that you think best suits your people.

THE FLOWERS OF MY FANCY.

(By Ada Christine Lightsey).

The world—maybe it chides me, And calls me "strange and cold," But the flowers of my fancy— They live within my soul. They understand my nature, And share my joys and woes— They ever guide and cheer me

As on life's way I go, So fraught with useless struggles Oft seems this fleeting life; But the flowers of my fancy— They chase away the strife That ever comes to mortals As they tread the toilsome way Of unrelenting duty, Through all the busy day.

The flowers of my fancy— They teach my soul to sing— They bring me sweetest comfort, And ease care's bitter sting. They speak of realms of beauty— These friends so dear and true. Thought fancies are the roses; What care I for life's rue?

They paint the dreams of nature Within a trusting heart, And bid me bow in homage At the sacred shrine of art. My faithful "guardian angels"— As blessings they are given. The flowers of my fancy Lead to some love-lit heaven. Daleville, Miss.

CHICKASAHAY FIFTH SUNDAY MEETING.

(W. H. Patton).

A 5th Sunday meeting was mapped for the Chickasahay Association to be held with Mt. Zion Baptist Church, near Buckatuna, for July, but owing to previously arranged meetings near by it is called off until October when Prof. Godbold will be there to speak on the Laymen's Movement. I was very anxious to hold this meeting for two reasons, that the Laymen's Movement might be organized and secondly that I might have had the expenses of a foreign mission provided for.

Will the pastors please not fix meetings to embrace 5th Sundays?

It is not quite two months before the Association will meet at Pachuta. See that the appointments are met, delegates elected that will remain until the close. Now brethren let me insist upon a concerted action on the part of all the churches to take up raising collections for State missions. The Orphanage also needs funds.

Slubuta, Miss.

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On July 2, 1910, Sister Ervin, of Fernwood, died and was buried at Magnolia, by Rev. J. C. Parker, pastor at Fernwood.

Dr. E. E. King of McKinney, Texas, will assist Pastor Chas. L. Lewis of Clinton, Miss., in a meeting at Brownsville, beginning August 14th.

We had the pleasure of meeting Hon. P. C. Ratliff, of Birmingham, a son of Captain W. T. Ratliff, a few days since. He is visiting relatives in Mississippi.

Rev. Jacob Sallie, D. D., who had been appointed chairman of the preaching bureau for the Baptist World Alliance, was instantly killed on the 11th inst. in attempting to board a moving train on the Reading Railway.

The Baptist World Alliance will meet in the city of Philadelphia on June 19, 1911, being preceded by the Northern Baptist Convention. Harvard Wayne Smith is the general chairman. The Roger Williams Building, No. 1701 Chestnut street, will be headquarters. Those in the North who wish to con-

tribute money to aid in bearing the expenses of European pastors who are poor and persecuted will send same to Dr. L. A. Crandall, Minneapolis, Minn., those in the South to Hon. E. W. Stephens, Columbia, Mo. Those in charge are rapidly getting things in order a year in advance. A great gathering is expected.

Baptists insist upon regenerated church membership, and this has been the occasion of their being persecuted and treated with contempt by other so-called churches. Converted church membership was one of the fundamental doctrines of the apostolic churches, and has even been the fundamental doctrine of Baptist churches throughout their entire history. It should be and is the highest aim of Christianity, and hence proper aim of every church, to develop its members in spirituality, in Christian knowledge and the extension of the truth to the greatest possible number of those that are without. Whatever favors this aim accords with the apostolic churches.—The Baptist Flag.

REVIVAL.

(H. R. Holcomb).

The First Church of McComb City blessed with a spiritual revival. Dr. Weston Bruner, general evangelist of the Home Board, with his singer, I. E. Reynolds, came to us June 26 and remained twelve days. Every day was blessed of the Lord. Thirty-one added to the church and first service after close of meeting 6 others came.

As a rule I do not give the "visiting brother" a very extensive write up. But as this was the first meeting of Dr. Bruner in this State and he being the general evangelist of the Home Board, I think it due him to say, he is no doubt the right man in the right place. His messages are plain and practical, delivered in all the earnestness of a soul made big with the love of God for the souls of men.

His series of sermons to the church were the most helpful I have ever heard. No Christian can hear him and ever be the same again, in fact I do not believe this church will ever be again what she was before his coming.

No man of my acquaintance has developed in Christian service more rapidly than has Bro. Reynolds. He not only sings, but is an all-round Christian worker. Has the master's touch in song and personal work.

May the Lord continue to greatly bless their labors.

Ide Whitfield Eager Improving.

(P. H. Eager).

I take this method of expressing our appreciation of the numerous telegrams

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and letters of sympathy which we have received daily since the dreadful accident here June 23, when our son was run over by train, both legs.

For days his case seemed well nigh hopeless, but through the superb skill of the great Baptist surgeon, Dr. Clayton C. Davis, and the matchless nursing of Miss Frances Morrow, under the blessing of God, he is now so improving that I hope to return home tomorrow, his mother, however, remaining with him until we can carry him home.

We are trusting God to bring good out of this seeming evil.

Hillsboro, Texas.

A GREAT TRUTH.

(By W. I. Hargis).

Daniel Webster was a great statesman largely because he chose the right view-point. The following is attributed to him: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

The above is a sane view, from a sane view-point. If we want to get a good view of the probable, there is no better place to get it than on Mt. Sinai, or Mt. Calvary.

If we study closely the history of God's dealing with nations, we shall see that he deals with nations as with individuals. There are national sins that as surely merit punishment at the hands of God as individual sins. In the past God used inferior nations, even heathen nations, to chastise his own superior nation when they forgot, or ignored his covenant.

Are we, the people of America, or speaking more specifically, the people of the United States of America, guided in our conduct as a nation, and as individuals, by the scriptures, the highest code of national and personal ethics ever given to man? Or, are we ignoring all ethical standards? Not entirely, we must admit. But, it may be said that we, as a people, are doing it.

The Bible teaches the sacredness of human rights—the rights of the individual. But under the mammoth trust system, and its protection by the federal government, the rights of small concerns and the individual are ignored.

"Thou shalt not steal" says the decalogue, and yet graft is rampant almost everywhere. Graft is but a mere modest name for theft.

The growing disregard for the business interests of corporations, on the part of their employees, is becoming almost universal. The "knock down" practice of employees of railroads,

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street car companies, clerks in mercantile establishments, etc., only portend greater evils and an awful day of reckoning.

Personal honor, in dealing one with another, is very much below par. Not even the mortgage is always a guarantee of business honor. "Provide honest things in the sight of all men" is a scriptural injunction. As we come to look more and more lightly upon truthfulness and honesty, lying and dishonesty will become less and less obnoxious, and will, for that reason, become more common, and public sentiment more and more perverted.

Gambling, one of the most common and most popular of all sins, is, if possible, on the increase. Thereby the prices of the ordinary and necessary commodities are effected, generally to the detriment of the masses, a principle that utterly ignores the second of the great commandments, namely, "Thou shall love thy neighbor as thyself."

National, State, county and municipal corruption on the part of their officials is a matter of daily reports in the secular press. The abuse of public trusts, and the misappropriation of public funds is a sad commentary on our public life. Can, will God look complacently upon such things? The words of Webster may yet be fulfilled.

The most discouraging feature of the whole matter is the lack of public condemnation of these things. Many who are known to be utterly unworthy are treated with all the consideration of the most worthy. Lying and dishonesty do not seem to discount people in the public mind, as formerly, when a person had to be truthful and honest to maintain his standing among his fellows.

With false sentiments, and false ideas concerning the right, permeating the entire commercial and political fabric, what can we hope for the next generation or two? What can we hope for the future of our country? No disaster need be unexpected, with the above conditions existing.

"Henry, that man belongs to the devil."

"There is no doubt about that," I replied.

"He is not ashamed of it."

"Whom do you belong to?"

"I belong to the Lord Jesus Christ."

"Are you glad or sorry?"

"I am glad, very glad."

"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it a secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know whom you belong to?"

"Yes; I am willing."

"Very well, will you let them know it?"

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was the next question asked.

"To keep other people without lanterns from stumbling over me," was the blind man's answer.

Thus this blind man was trying not to be a stumbling block in the way of others. It is a good thing for us all to try to avoid putting stumbling blocks in the way of those whom we meet in the journey of life.

SHOW YOUR COLORS.

(Rev. C. H. Mead, D. D., in National Advocate).

I thought a moment and then said "By the help of my Master, I will." Drawn from Immanuel's veins; And sinners, plunged beneath that flood, Lose all their guilty stains.

Before I had finished the first verse and chorus the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder-cloud. As I finished the chorus he said:

"What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am glad you understand it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied, "I don't belong to the Quit family; my name is Mead. For the last half-hour you have been flying your master's colors pretty high; now, for the next half-hour I am going to fly my Master's colors."

"My master! Who is my master?" "The devil is your master—while Christ is mine. I am as proud of my master as you are of yours. Now I am going to have my turn; if the passengers don't object, I want to sing the rest of this song."

A chorus of voices cried out: "Sing on, stranger, we like that."

I sang on, and as the next verse was finished, the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after and I am glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said, "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the gospel over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but every time my courage failed me. Then facing the passengers, he said:

"Friends, hear me! I am an old man and have not much longer to live, but in your presence I want to promise my Master that never again will I refuse to fly his colors anywhere and everywhere."

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 3. (Matt. 16:13-28). July 17

Peter Confesses the King.

Golden Text: Thou art the Christ, the son of the living God.—Matt. 16:16.

After Jesus made his journey to Tyre and Sidon, he went back to Galilee for a short time. It was then he fed the 4,000 and healed the blind man near Bethsaida. In this lesson he is taking another journey northward with his disciples. They are approaching Caesarea Philippi, 30 miles north of the Sea of Galilee. The time is the summer of A.D. 28.

Verses 13-16: Why did Jesus ask the question in verse 13?

He was doubtless seeking for the popular opinion, but in order to bring his disciples up to the question in verse 15.

Who thought Jesus was John the Baptist risen again? (Mark 6:14-16).

Why did they think he might be Elijah? (Mal. 4:5).

Why Jeremiah? (Maccabees 2:1-8).

How did Peter know better? (verse 17; John 4:2).

Why did Jesus need to ask question in verse 15 of his disciples? (There are multitudes of opinions about Christ, but the personal question comes at last to every one, and every one must answer for himself.)

Verses 17-20: Why was Peter "blessed"? (Jesus declares him "blessed" because of a calm, settled conviction which had not been taught him by men, but revealed to him by God).

What was Peter's first name?

When did Jesus first call him Peter? (John 1:42).

What does Peter mean in Greek? (Rock, "Petros, petra").

Explain the rock on which Jesus proposed to found his church? ("The Roman church assumes that Jesus here appoints Peter the first officer of his church; but we have no hint that he ever claimed or exercised such dignity. It is rather the truth which Peter uttered which shall ever be the church's foundation. It is this rock-like faith in Jesus as the Son of God which shall ever form the superstructure.")—Pilgrim Press.

What is meant by "gates of Hades"? (The grave).

What do "the keys" symbolize?

They are the symbol of authority and are wielded by any one who has caught the spirit of Christ. They were not for Peter alone. "Jesus gave to Peter the

keys of the kingdom of heaven. He does the same for every follower of his. However humble that follower may be, he may go to any unregenerate son in the world and offer to him an entrance into the kingdom of heaven."—Spilman.

What is the meaning of "bind" or "loose"? (Forbid or permit).

Verses 21-23: How do we know that Jesus had the cross in mind before this conversation? (Matt. 9:15; John 2:18-22; John 3:14).

Why did he now clearly prophesy his cross? (That his disciples might understand what his kingdom was to be).

Explain Peter's hasty words in verse 22?

"Perhaps presuming on the praise he had just received, he took Jesus and began to remonstrate, evidently in the belief that he had given way to a mood of despair for which there was no justification, but which, if continued would discourage his adherents."—Stalker.

What rebuke did Jesus give him?

Verses 24-28: What did the experience of suffering do for Jesus? (Heb. 2:9, 10).

On what other occasion did he tell the disciples to bear their own cross? (Matt. 10:38).

What do you think Jesus means in verse 28?

Seek Further Answers.

What new series of lessons have we begun today?

Why did Jesus seek this great confession of Peter?

What do YOU think of Christ?

What does the word CHRIST mean? Why should we confess Christ today?

What does Matt. 10:32 say is the gain of confessing Christ?

How does heaven value your soul? (Luke 15:7).

What is the difference between self denial and self-sacrifice?

How has your thought of self-sacrifice been enriched by this lesson?

THE PELAHATCHIE MEETING.

(Pastor Simmons).

Our meeting at Pelahatchie began on Wednesday before the fourth Sunday in June and lasted nine days. Brother Hathorn laid special stress on higher ideals and better living and his services will tell on the future lives of many of his hearers. Eight were received by letter and two for baptism. This was to be our last meeting as pastor of this noble church and we were anxious to see others saved before we left there but they

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could not come to the point of surrender. Will every reader please pray that the many who were interested may yet make the right decision and do so early.

FROM MEXICO.

(J. G. Chastain.)

Our Mexican work is better organized than ever before, and there are many signs of promise in all parts of the country, this, notwithstanding the widespread opposition of the priests, their frequent Bible burning and threats against the timid who are beginning to look into the Gospel. Our schools are full, and many students must be turned away for lack of room and funds to accommodate them. A few new schools are being established, notably a Female College at Hermosillo, on the Pacific slope. Miss Beulah Bowden, assisted by an able corps of teachers, will be in charge. There are some forty choice young men in our Baptist Theological Training Schools studying for the ministry. These promise much to the work in coming years. The churches along the Pacific were recently organized into an association, looking to co-operative and more efficient work in extending the Gospel. Permanent work has been opened recently in the state capitols of Tepic and Culiacan.

Our printing plant has been greatly enlarged, and is breaking all past records in extending our literature broadcast over the country. There are three or four Baptist evangelists in the field, and a goodly number of converts and baptisms are reported from week to week in the columns of our newspaper *El Bautista* (The Baptist). Rev. J. E. Davis recently baptized a very able Spanish priest who promises to make a valuable accession to our working force. The official committee will soon publish the program for our National Baptist Convention to be held in Mexico City, Sept 7 to 11. Reader, you are cordially invited to be present.

On last Saturday the writer visited the penitentiary of Guadalajara, with its more than 1,300 criminals, and distributed 100 Gospels and a large bundle of tracts,—about 30,000 pages in all. Several calls were made for Bibles which I hope soon to supply. All classes of Mexicans are reading more now than ever before, which means intellectual progress. We must put into their hands literature which will purify, broaden and elevate them.

I have just made a most profitable trip to the coast, where we established work some four or five years ago. Manzanillo is an important seaport, but the railroad shops and other public works are occasionally shut down, and as a result almost the entire population of the town are compelled to go away in search

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of work. That makes it difficult for us to establish a permanent congregation. Ten days ago, June 26th, five persons were baptized in the Pacific, and at night were organized into a church. Other believers will soon follow. At Colima the work has been much more prosperous and permanent. The church was organized four years ago and now has 37 members. The pastor, Rev. Victor Godinez, began the new year with a protracted meeting, whose influence has been continuous; eight persons have been baptized and three received by letter this year. By removing a partition wall the capacity of the preaching hall has been doubled, and still it won't hold the growing congregation. Without mentioning \$10.50 sent recently to our Richmond Board and \$86 for a new organ, Pastor Godinez and his people have just raised and expended \$321.40 in lighting, seating and beautifying their chapel. I know of no Mexican congregation whose members are more regular in their attendance on all the meetings and who are more active in bringing their friends and families to church. The members not only read the Bible, but teach it to their neighbors. Mr. Tranquino Martinez, after returning home from one of our night meetings, talked with some of his Catholic friends about the Bible until 4 o'clock next morning, when the Catholic church bell began to call the people to mass.

We went the other day to visit Mr. Eugenio Avina, who has only recently entered the meetings, and were surprised to find piled up in his floor about a dozen picture frames containing the pictures of the saints. Mr. Avina said he had taken them down to burn them, which he proceeded to do, saying he did not wish to have idols in his house.

As I was leaving Colina the other day I was accompanied to the depot by a Mr. Nicholas Carrillo, whose regular occupation for years has been to paint and repair images of the saints, but he has given that up and is studying the gospel. He said that many a time he had prayed to a saint while painting its picture, and yet you find people back at home who think Catholics are not idolaters. Before we separated Mr. Carrillo's eyes filled with tears as he said to me, "Please do not forget me in your prayers, for I am a great sinner." He, his wife and two sons attend the meetings regularly and I think are very near the kingdom. The dear Lord is certainly working among the people, and we are hoping and praying that at no distant day there may be a great turning unto God. To this end we shall continue to labor and pray.

Guadalajara, Mexico.

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TUPELO.

(A. J. Preston).

Our annual evangelistic meeting closed June 6 with 21 admissions. Five young people volunteered for the foreign field at the close of the meeting. The church increased the pastor's salary \$300 and made him a present of a \$45 suit.

Rev. W. H. Carson, of Birmingham, Ala., led the singing, and our people were greatly pleased with him. Evangelist W. J. Ray, of Montgomery, Ala., did the preaching in his own original way. He is a person of marked eccentricity, but has no "clap trap methods" of pulling people into the church. He has no altar services, but relies altogether on the gospel and the Holy Spirit. He is not sufficiently familiar with the doctrine of evolution to make him unconscious of sin. He seems to think that even some church members, who enjoy the esteem of their fellow citizens, have been so completely devoted to the worship of mammon that they have falsified accounts, bribed legislatures and executives, debauched the conscience of their employees, blotted out the image of God in boys in the coal-breakers and in little girls in the factories, paid young women a wage which left them the alternative of starvation or moral ruin, extorted from men fortunes for which they rendered no equivalent in service, used the power of possession to shut their poorer brethren out of chosen vocations, sanctified gambling so that the shrewd manipulator of stocks is hailed as a king of finance.

He condemned in unmistakable terms the churches which retained in their membership some of these oppressors of mankind. He said that the man who, by his vote, made it possible to run a bar-room and gambling hell was not a whit better than the man who runs it. He said that a lawyer who would seek to clear the guilty by bribery, or unfair means was as guilty as the scoundrel whom he sought to clear, and that the lawyer who would try to convict a man whom he knew to be innocent should be put to ploughing an ox on a rocky hillside. In short, the maledictions which he called down upon every form of wickedness caused some to "quit the meeting," but it turned out that for every one who quit two would come so that the attendance was the best in the history of the church.

Our church is in good working condition. We have a fine corps of teachers in our Sunday School and our superintendent, Prof. F. H. Mitts, is one of the best in the State. Last quarter was the best in the history of our school. The average attendance was 210. We will now try for 250.

Our B. Y. P. U., Sunbeams, Young

Ladies' Working Circle Missionary Society and Ladies' Aid Society are all doing good work. The church has just started the publication of a monthly paper under the management of Bro. W. A. Jordan.

A PERPLEXING QUESTION.

(J. P. Brown).

Referring to the query of Bro. Sample in regard to the non-attendance of Sunday School pupils upon the pulpit services of the church, I would say that with an experience as superintendent of Sunday Schools for twenty-five or thirty years, I think his estimate of 90 per cent of the ages mentioned who do not attend the preaching service is not far wrong at this time, the evil as I see it, increasing. Perhaps ages 8 to 13 would be nearer correct.

The solution is with the home. Yet parents, with few exceptions, seem to be utterly indifferent to the situation and their duty.

To what may it lead? God only knows. At least we might expect a large increase of non-church-goers. The matter has troubled me much and I am glad the question has been raised and hope it will continue to be agitated until parents feel something of their duty to their children and their obligation to God for their religious training.

The preaching of the gospel is God's ordained means for the salvation of the lost, and nothing can take its place.

I believe the Sunday School is of God for the teaching of his word and hence I am a strong advocate for it, without which, and left to parents, many children would come up without any Bible instruction.

Kosciusko, Miss.

QUERY ANSWERED.

(W. A. Hewitt).

In answering the query of Bro. P. C. Barnett, I believe the best way and the only way to settle the matter of the "brother's" ordination is for the church, pastor and brother to come together in a prayer-meeting and pray till the affair is adjusted in God's way. The Lord does not want us to think for him, nor to give our opinions as to how his work should be done. He cannot use our thoughts for they are foolishness to him; he cannot use our plans for he is working his plans through us.

"If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

"A little talk with Jesus makes it right, all right."

Columbus, Miss.

Thursday, July 14, 1910.

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(1) New Dining Hall, also board in private families; New Engineering Hall in course of construction; (2) New Library Building; (3) New Agricultural Hall; (4) Water Works and Electric Light.

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Religious Life
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60th Session begins
September 13, 1910
For information, address
The Secretary.

"OUR LUCY."

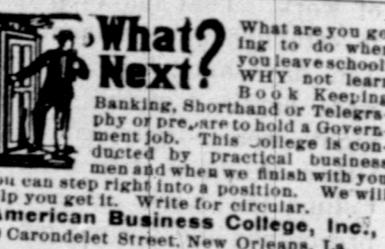
(By Elder Odd).

After the sermon Elder Grafton stepped down on the floor and they came forward and in a few solemn words he married them and then he and the vast audience bowed in prayer for God's blessing on the new husband and wife. It was a united prayer for all loved them. When the congregation was dismissed and the doctor and Lucy went into the yard the poor outcast children gathered around them to grasp their hands and wish them joy. One little boy had somehow got the idea that the doctor was going to take Our Lucy away from them and he said with tears, "Oh, doctor, don't take Our Lucy away from us!" The doctor saw his mistake and said with a smile, "But she is mine now." The little fellow turned away sobbing bitterly. They both seized him at once. "No John, we will both stay with you just as we were before. I will be here next Sunday just as common," said the doctor. "I will not leave my boys and girls," said Lucy. The once wild children saw and heard it all and for once old habits gained the mastery over later teaching, and they shouted for joy and almost smothered them with caresses. Everybody was glad and they let the children have their way. The doctor had arranged an ambulance so that Mrs. Cullin was carried to the church and witnessed the happy event. It was the happiest day she had spent since her husband died. When they got home the doctor said, "Now mother, I have caught my bird and I have a pretty cage to put her in, but the mother bird must go too."

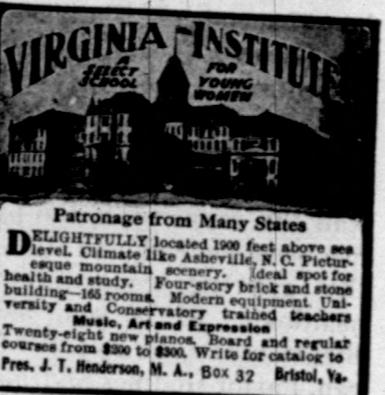
"The thought that I and Lucy must part has been the only pain in all this business and that is gone now. I will go."

"Everything is arranged. Another tenant will take this house when you leave it and tomorrow we will go." When they arrived at the cage the doctor and Lucy helped her to her own room where she found every convenience she would need ready at her hand and the doctor said, "Now you must take my medicine. I think I can build you up so you can enjoy life again, with God's blessing." In a few months she was going about the cage singing like a bird.

East Side Church grows like Jonah's gourd, but the Lord did not place a woman at the root but he watered, sustained and guarded it. It soon had over a thousand members, nearly all poor people, but always ready to do all they could in money or in personal effort. Its influence reached the utmost limits of the city and stirred the other Baptist churches in the city to work for the poor, the degraded and the sinful around them. It was not long till it was a common remark that East Side Church had done more for the moral cleansing of the city than the city government ever had. So great and well known was its influence that benevolent persons all



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Thursday, July 14, 1910.

over the city placed large sums of money in their treasury saying, "Spend it as you think best for the service of Jesus who had saved him, and it had gained a new tenderness. He went all over the city and sang in all the theatres, concert halls, and places of musical gatherings, not for money, but for the glory of God. He did not sing the songs he sang before, but the songs of Zion. Everywhere he sang Our Lucy's simple song and gave its history. Its very simplicity and its history made it a universal favorite and sung in Foster's touching voice with his whole heart it drew tears from thousands of eyes that had never looked upon his humble author. Foster had acquired a fortune by his singing before he was in the hospital and so he devoted his time and talent to approaching and talk to those who were now where he had been. He preached in rooms, in vacant houses, public squares, parks, anywhere he could find space and hearers. He was always going adding to his public labors personal contact and private labor directly with the lost and sinful. In one year he gained more influence among the sinful, degraded and wicked than any other man had ever had and he used every atom of it for their good temporally and spiritually. He got up no disorderly excitements, had no sensational stirs, blew no trumpets before him, left no boasts behind him. If he had success in one place he made no noise about it, but went right on to another and worked and prayed for success there. And what a joy it was to work for Christ and the lost. Hundreds learned to trust Christ through his faithful labor. East Side Church nearly doubled her large membership, the first year of his work. She would have sent out colonies if she had had trained workers in the right places to lead them and pastors to take care of them. But she must wait till more of her outcast boys were qualified for the work. But that was not very long. The next year they found the men and the East Side beehive swarmed and sent out three colonies to different parts of the city, and now there were four centers for workers sending out the same kind of influence all around them working on the same lines with the utmost harmony. East Side still had fifteen hundred members left and went right on adding to them. The success of East Side Church was the marvel of the city. But was there any reason to marvel at it? One sentence tells the whole story and makes it plain, they walked in the footsteps of Jesus. That is why they had such wonderful success and why they revolutionized all the other Baptist churches in the city.

Lucy and Dr. Lesser are Our Lucy and Our Doctor yet, still at the head of the class of street children with their own children in it. They are still industrious, successful and happy. They have never reached sinless perfection and do not expect it from others, but they are striving to bring themselves and others as near to it as humanity can attain in this life. Go thou and do likewise.

The great singer, Edwin Forster, rose from his cot in the Charity Hospital a new man. His wonderful

The end.

voice was as strong and sweet as ever but it was consecrated to the service of Jesus who had saved him, and it had gained a new tenderness. He went all over the city and sang in all the theatres, concert halls, and places of musical gatherings, not for money, but for the glory of God. He did not sing the songs he sang before, but the songs of Zion. Everywhere he sang Our Lucy's simple song and gave its history. Its very simplicity and its history made it a universal favorite and sung in Foster's touching voice with his whole heart it drew tears from thousands of eyes that had never looked upon his humble author. Foster had acquired a fortune by his singing before he was in the hospital and so he devoted his time and talent to

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The end.

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WOMAN'S WORK

Mrs. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

Woman's Central Committee:

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MRS. W. H. WOODS, MERIDIAN, Secretary of Central Committee.
MRS. W. S. SMITH, MERIDIAN, President of Sunbeam Work.
MRS. MARTIN BALL, WINONA, President of Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, HAZELHURST, President.
MRS. A. J. AVEN, CLINTON, Vice-President.
MRS. GEO. WHILEY, JACKSON, Recording Secretary.

"Let there be days set apart for intercession: let the concert of prayer for missions be given a larger place. Everything vital to the success of the world's evangelization hinges on prayer." —John R. Mott.

MISSIONARY CALENDAR.

Sunday, July 17—For more churches in the cities and towns of Cuba.—James 2:2.

Monday, 18—Miss Maria Pons, Havana, Cuba.—Psa. 121:2.

Tuesday, 19—Missionary J. J. Neigrin, Nueva Gerona, Isle of Pines.—Isa. 24:15.

Wednesday, 20—Rev. Angel Pineiro, San Juan, Cuba.—Psa. 125:2.

Thursday, 21—For the six young Cuban students in Havana Baptist College doing missionary work.—II. Chron. 32:8.

Friday, 22—Rev. J. V. Cova, Montazas, Cuba.—Pig. 2:4.

Saturday, 23—Rev. P. F. Navarro Cuba.—Matt. 24:27.

ANNUAL ADDRESS OF MISS HECK

(Concluded from last week).

We Would Have a Vision of Ourselves.

Among banners, rags around no comment. When we come into the presence of the King, we know we are poor and naked, and miserable. How thin and tattered is our best robe of righteousness compared to his! How pitiful, how infrequent, how trivial our desires, our yearnings for the good of the world, for its salvation from evil in all its forms in the present life and to eternal joy in the world to come!

As we have seen that for nations Christian civilization is not something imposed from the outside—not an ornament but an outgrowth, so we must see for the individual Christian that missions is not something tacked on but the very life principle of Christianity itself. Is it necessary at this late date to define missions? Then I will call it life from God, manifesting itself in imparting that life to others.

It was not until Balaam had seen God high and lifted up that he realized that he and his people had unclean lips. And what were he and his church doing people saying? That it did not make much difference, that one religion was about as good as another, that there was small profit in serving God, and that it was out of the question for a man to run his business by the ten commandments (Isa. 5:8). Their lips were defiled by hard speeches against

of our country have resounded with this subject. Mission publications have poured from many presses. The colleges both for men and women have become recruiting grounds for mission workers. Missionaries themselves have become so numerous that they figure as a factor in the politics and international treaties of all countries. And yet, I repeat, the whole Christian world and we—the Woman's Missionary Union, stand incompetent for our great and immediate task.

How immediate is this task? I can best show you under the headings arranged by another:

"Geographically: The world is now explored.

"Commercially: A world-wide commerce has developed world-wide facilities for missionary undertakings.

"Politically: A large part of the non-Christian world is under Christian government.

"Religiously: The opposition of Christianity on the part of other religions is breaking down.

"Unity of Purpose: All Christians are making common cause against the forces of heathenism abroad and unbaptized at home. No greater opportunity can ever come. No new factors are likely to arise. It remains only for the church of Christ to go out and conquer."

Last year in treating of our Union as a living and vital organism, which beyond doubt it is, I said that its most important field and work was in our land in rousing the mission Southern Baptist women to deep mission thought and great endeavors.

I now repeat that assertion with the gathered force and thought of another year behind the statement. We have appointed enlistment days and scattered cards of invitation as thick as falling leaves in autumn.

The Laymen's Movement has come with trumpet sound to rally the men of the churches. The Young People's Missionary Movement has enlisted its tens of thousands. You will bear me witness that neither the Christian women of America as a whole, nor to the women of any denomination among us has come any great, wide-sweeping missionary movement or impulse analogous to these.

Some one asks, "If God loves the world and desires its conversion for its own happiness, why does he make that conversion dependent on such poor Christians as we?" We must look again at his vision of us. Only as we share his passion for the world's likeness to himself—to truth, justice, to universal love, can we grow like him. He gives his church a mission, the mission to others, that through it they may become God-like, in sacrifice, in patience, in comprehension, in mercy. In proportion as we pour out ourselves, he will pour out into us himself.

Dear fellow-workers, these things are not new. Why, then, do I dwell upon them or rehearse them? Because we stand before a mighty task; because for its accomplishment we need a power we have not; because we believe that power resides in God and may be in us.

Of ourselves, the Southern Baptist women represented here today through the Woman's Missionary Union, this is true. Nor have I, your executive committee, or any officer or any private member of the Union, so far as I am aware, a measure to offer which will create such enthusiasm, such longing, such determination, such sacrifice, such examples of personal liberality and faith for world salvation that through us tens of thousands of Christian women in our own churches shall be swept into the current of a great, onrushing tide of missionary conquest and that tens of thousands of sinful or heathen women shall, through them, be brought into the light of God.

Do not misunderstand me. As a union, we are going forward. Compared with organizations, we rank

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Think of her attempting to make ice cream in the old disappointing way! With

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she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them.

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\$3.50 Recipe Cures Weak Men - - FREE

Send Name and Address Today
—You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory, and lame back, brought on by excessive smoking, or the likes of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and virility.

I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting, most effective, and most reliable REMEDY ever devised, and to cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOOTHES THE MOTHER, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Veribea, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years."

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

The Johnson's Chill & Fever Tonic Co.
Savannah, Ga.

Thursday, July 14, 1910.

THE BAPTIST RECORD

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Gulf & Ship Island R. R. Co

General Passenger Department.

Passenger Service.

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No. 5	No. 3
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Lv. Hattiesburg.... 9:43 A.M.	7:13 P.M.
Ar. Gulfport.... 12:30 P.M.	10:00 P.M.

No. 4		No. 6	
Lv. Gulfport.... 7:40 A.M.	4:25 P.M.	Lv. Jackson.... 10:30 A.M.	7:43 P.M.
1:40 P.M. Ar. Gulfport Lv.	2:45 P.M.	1:55 P.M. Ar. Jackson....	11:00 P.M.
6:20 P.M. Ar. Columbia Lv.	6:10 P.M.		

COLUMBIA DIVISION (Via Silver Creek and Columbia)	
No. 101	102
7:30 A.M. Lv. Mendenhall Ar.	9:25 P.M.
1:40 P.M. Ar. Gulfport Lv.	2:45 P.M.
No. 109	No. 110
2:30 P.M. Lv. Jackson Ar.	10:15 A.M.
6:20 P.M. Ar. Columbia Lv.	6:10 P.M.

Connections at Jackson, Hattiesburg and Gulfport with all lines

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FOR SALE OR RENT.

One new seven room house with garden, barn and etc., in the town of Clinton, Miss. For terms apply to J. S. Bailey, Georgetown, Miss.

OPIUM MORPHINE AND LIQUOR

addictive and dangerous, yet the freight and allow 15 DAYS FREE TRIAL. IT ONLY COSTS 1 cent to learn our unique opium and morphine offers, highest quality and lowest prices. References: Any Banker, Minister or Citizen of Lebanon. Large Booklet sent FREE. Address:

Cumberland Sanitarium, Dep. 12,
Lebanon, Tenn.

DRUGGISTS—everywhere are making big money on this.

DRUGGISTS—make big money on this.

Thursday, July 14, 1910.

DEATHS :-

Daisy Holmes Morris.

Christ says, "suffer little children to come unto me." Little Daisy Holmes departed this life at the tender age of ten months. She has gone and drawn many hearts after her. Vainly are the portals of the tomb wreathed with flowers, her precious little body is embalmed with sweet memories. God handed down this little jewel in sweet white raiment and her loving parents handed her back ere care had ceased her little life. Loving hearts accompanied her to the peep gates; there to bask in the sunbeams of divine favor where she will expand and bloom anew in enhanced loveliness.

There'd be it resolved, That we extend to Brother and Sister Morris and family our deepest sympathy and bow in submission to God's will.

Done in order of Fernwood Baptist Church, May 15, 1910.

V. B. Brock, Clerk.

Louise Askew Stovall

was born Feb. 20, 1901, and entered upon life in the Father's house June 27, 1910.

She was the daughter of Bro. and Sister P. S. Stovall of Clinton, Miss. Louise was one of the most beautiful children I ever saw and until three or four years ago was the picture of health. Following an attack of measles she suffered partial paralysis resulting in blindness. For several years she has been a sufferer and all the efforts of devoted parents failed to bring relief. Her affliction bound her very closely and tenderly to them and drew out the most beautiful qualities of parenthood. The precious little one went away to the good land where there is no sorrow nor suffering nor death.

Dr. J. W. Lipsey, a life long friend of the parents, made a most helpful talk at the funeral service on the purpose of God fulfilling in a little child. Friends covered the grave with beautiful flowers, and wept with those who weep.

P. I. Lipsey.

Teases with Pleasure.

Good evidence: "With pleasure I testify to the merits of Hughes Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate cases. Sold by Druggists—50c and \$1.00 bottles. Prepared by Robinson-Petts Co., (Inc.) Louisville.

WANTED—Young boy 18 years old wants a home where he can work and get an education. Ambitious and industrious. Apply to Brown Bros.

DAISY FLY KILLER placed anywhere, kills all insects. Neat, clean, ornamental, convenient, cheap. Cannot spill or tip over, will not soil any surface. Contains effective poison of all dealers or sent prepaid for 20 cents.

"Mamma only wants to get us out of the way before she comes home," said Mary Selfish.

"She thinks I'm sleepy, and I ain't!" said Mary Lazy; but as she spoke her eyes drooped.

A FRAGMENT.

Down a path through the fields where oft I have roamed In days that are gone away, With a heart made glad by the sunny hours, In silence I strolled today. And the path—it let me to waters bright. That sparkle and glisten and gleam: New joys are waked by the "crystal flood," Where the smiling sun rays beam. 'Tis a dreamy hour and I linger late At the old time honored spring; Till time for the twilight grey to come, And the vesper bells to ring.

A soft sweet cadence filled the air, Breathed in an undertone, 'Twas faintly heard above the sound Of the gurgling water's moan.

It sang the world's great song of love, There were no notes of grief or pain. It told how souls could upward climb,

The higher heights of life to gain.

Perchance in the years that have hurried by, Souls to this restful spot have strayed, And, too, have heard this murmured song Where sparkling waters leaped and played.

And doubtless, too, that echo sweet Will ever in the soul remain, And toilsome steeps of life they climb To music of that sweet refrain.

—Ada Christine Lightsey.

Daleville, Miss.

THE LITTLE FOUR MARYS.

The little four Marys, who always live in the same body and seldom agree, were not pleased the other night. Their mother was going to prayer-meeting and as she went out she said: "I want you to go to bed at half-past seven tonight, Mary, you were up late last evening."

"Now, that's too bad," said Mary Willful; "I'm not tired." "Nor I," "Nor I," cried Mary Lazy and Mary Selfish. They all expected that Mary Loving would want to do as her mother said; but at first she was quiet. She had meant to crochet a little after the lessons were done.

Soon some small words were whispered in her ear—"He pleased not himself and you said you wanted to be like him."

"Let's go to bed; it's half-past seven now. We ought to mind mamma," she said.

"No, I just won't," said Mary Willful.

"Mamma only wants to get us out of the way before she comes home," said Mary Selfish.

"She thinks I'm sleepy, and I ain't!" said Mary Lazy; but as she spoke her eyes drooped.

Now it was hard for Mary Loving to insist on doing what she hated to do, but the little voice still whispered: "Shall I take up my cross daily?" "I haven't had many crosses today," she thought. And then she spoke with all her heart: "Let's mind mamma; she's always right, and we ought to mind her anyway. I do begin to feel tired."

Mary Willful and Mary Selfish did not mean to give up; but something was drawing veils over their eyes and their thoughts, too; so they let Mary Loving lead them to bed. When all the rest were asleep, Mary Loving said: "Dear Christ, forgive this naughty girl who wanted to please herself, and help her—help her."—She was too sleepy for the rest, but he knew.—Wellspring.

A GREAT JOY.

(E. C. Bolls).

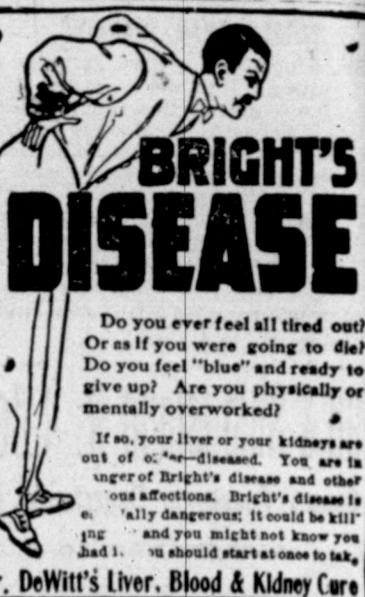
A few days since it was our pleasure to entertain a beloved nephew, one whom we had not seen in 15 years and whom we had not hoped to see again in this life. In his childhood he was our pet and pride, as his teacher we saw the brightness of his mind and the wonderful memory with which he was gifted. As we looked into his face a throng of fond recollections almost swept us off our feet and we wept from unspeakable joy. The thought of it will fill our heart with gladness in the eventide and we will invoke for him the beatitudes of Heaven.

Sunday, the 3rd inst., we are expecting Dr. W. T. Lowrey to come and dedicate our school hall and lecture on education. We are anticipating a great feast, socially, spiritually and intellectually. Our pastor, Harvey Dana, has been making things move in this community, and the people now have a mind to work and the Lord is blessing his efforts.

The Color of the Rose.

More than with any other flower does the color of the rose have special significance. Red in love, white in silence, yellow speaks jealousy. One of the legends connected with the rose tells that it became white through being bathed with the tears of mourners who sought the sweetest flower to lay in the hands of their dead. A prettier conceit declares that all roses were white until one day young Cupid, dancing among them, upset in his merry sport a glass of wine, which dyed the roses upon which it fell, red, its own color. Another legend tells the story of a holy little maid of Bethlehem who was doomed to death.

When the stakes were heaped around her the fire would not burn, but the brands which had been flaming turned to red roses, and those which had not caught to white. From this time forth roses, red and white, were martyrs' flowers. The Turks say that red roses sprang from the blood of Mohammed.—N. Hudson Moore, in Delineator.



BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to die? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is really dangerous; it could be killed by you, and you might know you had it. You should start taking Dr. DeWitt's Liver, Blood & Kidney Cure.

This efficient remedy has cured thousands afflicted with Bright's disease, first cleansing and stimulating the liver and purifying the blood, and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the use of the medicine will be a great convenience to you, accept no substitute, but send \$1 to us and we will send the bottle of the medicine to you, transportation paid. Address The W. J. Price Co., Manufacturers, Baltimore, Md.

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For particulars, address, stating age and sex of student, Chancellor W. M. W. SMITH, A. M., LL. D., College Park, Lynchburg, Va.

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EVAN PROSSER, T. P. A.
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Progress Self-Tramping COTTON PRESS
3 Horse Power Mill Operates Capacity 25 bales. Write for prices.
Manufactured by G. J. HYDE, MERIDIAN, MISS.

Thursday, July 14, 1910.

Kitty's Christmas Tree.

Kitty had a Christmas tree, and now what do you think? Everything she hung on it was made to eat or drink! There was a bottle full of cream, a nice big piece of bread, A slice of cake all tied around with ribbons rosie red; A dainty little chicken bone—it was a wish bone, too!

And it was hung upon the tree with pretty ribbon blue. And on the very highest top, as high as Dolly's house, There was the nicest thing of all—a little chocolate mouse! Now Fuzzy came and Billy came to see our Christmas tree, And Tabby came, and Bunny, too, as gay as he could be. Bunny got the slice of cake, Tabby got the cream, Fuzzy got the chicken bone, and Billy said 'twould seem a very lovely thing to him to have the slice of bread.

So Kitty gave it him at once, and "Thank you," Billy said. Now somehow there was only left the best thing in the house, So Kitty gave it to herself—the little chocolate mouse!

—Selected.

The Law of Life.

"He that doeth those things shall live by them"—he shall live because he has obeyed the law of life, that law was made when he was made. It was revealed on Sinai, and it was written on tables of stone. It was revealed, too, by human experience and written on the tables of the heart. The voice of God proclaimed it from the secret place of thunder, while the echoes of Sinai answered. The voice of God still proclaims it in the secret sanctuary of the soul, and conscience answers. Man is not the only being that shall live according to law or live all. Every beast lives under an inflexible code. His food, his mode of life, his conduct toward his fellow-beasts are all prescribed. The

beast cannot eat grass, nor can the wolf eat flesh; neither can the bear respect his duties to the pack, nor can the lamb leave his place in the flock. Even beasts have social laws as well as their individual conduct.

No law that God makes is arbitrary. God does not set traps for his creatures. It is no harsh tyranny to decree that a man shall not live in water or a fish out of it. It is only that God has given the lungs and the fish gills. It is not because he wills the death or that he has revealed the law of

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is the great family Remedy For Bodily Pain

resulting from rheumatism or neuralgia, stiff joints, strained or lame muscles, sprains, tired, aching feet, sore backs, and all sorts of bruises; also for painful chest or tubes, heavy colds, sore throat and hoarseness; as well as for scores of every-day emergencies and accidents that happen in every family. **MINARD'S LINIMENT** is a safe and reliable standby, and should be on every medicine shelf.

MINARD'S LINIMENT is a smooth, aromatic cream, clean to use, powerful, penetrating and soothing, and absolutely free from anything poisonous or harmful. When rubbed into the skin it stops inflammation, easing the pain and soreness at once.

If you are not one of the thousands who are already familiar with its merits, we want you to

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Buy it from your druggist or dealer, use as directed, and if not found exactly as represented, we will refund your money. Prices: Small \$1c., Medium \$2c., Large \$10c.

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QCKWORK METAL POLISH is something new, something different, something quicker than you ever dreamed of. Simply rub on—then rub off a bright polish in a few seconds. Nothing injurious in it—no acid—no grit. Fine for polishing all metals.

In 25c Tins Everywhere.

QCKWORK SILVER PASTE relieves household drudgery. It gives silverware a quick, lasting polish. Makes old pieces look new. Free from acid. Fine for gold and cut glass. Insist on Qckwork.

In 25c Jars Everywhere.



"IN A MINUTE."

Ethel was on the long plank wharf when the dinner bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces.

But the baby ducks were hungry; and it was such fun to feed them that Ethel forgot all about her dinner and the big brass, dinner bell, just as she had done ever so many times before. She had only one cracker left when Bruno came running down the wharf to see her. The old mother duck spied him as he came bounding over the planks.

"Quack!" she called loudly. And what do you think? Every one of those baby ducklings scrambled and scrambled, and into the water they went with a splash.

"Quack!" said the mother duck again; and all the little duckies swam hurriedly after her, and disappeared among the rushes that grew by the edge of the pond.

"Why," exclaimed Ethel in astonishment, "they didn't wait to gobble another piece; they minded their mother the very first minute she called them."

Very still she stood for a second, thinking; and then she gave her basket to Bruno and ran quickly up the wharf, across the street, and into the house.

"Late, as usual," said her brother Hal, as Ethel came in; "it's twenty minutes instead of one that you have waited this noon."

"But it's the last time I'll be late!" said Ethel decidedly; "cause 'cause—it is!"

And Ethel kept her word. She had learned her lesson well, and nobody, but the big, white mother duck knew who taught it. And I'm sure that she always kept her secret. Because why? Because she can't tell it; that's all.—Selected.

Ballinger.

Not entirely with the poor, pitiable Secretary of the Interior, modestly fumbling and shuffling his testimony, do we weep. We have greater, sadder, wetter tears. Ballinger will go on his way back to Seattle and the good times of yore; he will not long lament that his hope for "uplifting" conservatism have been whitewashed in the bud.

But what of those other two hopeful patriots? Who can gaze unmoved upon the unfathomable woe of them that yearned for the best from Ballinger? What heart of stone but will bleed for the crushed hopes of George W. Perkins and Charles P. Taft? Morgan's man Friday must shiver in the unkind wind of a nation's ingratitude; the stepbrotherly owner of a private wire into the White House must feel despair that another of his many benevolences has gone astray. Each did his best for Ballinger. And Ballinger, too, did his best.

It was such a nice little cabinet! Alack, Geo. W.! Alas, Charles P.!—Hampton's Magazine.

Thursday, July 14, 1910.

Use good Judgement

In buying your organ

If you have the money; If you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

THE VOTAN LINE

comprises a tea and coffee, each supreme in its respective field, each characterized by exquisite quality, distinctive flavor, palate-delighting tang and dainty packing.

VOTAN COFFEE is a special importation from Central America and Southern Mexico, where the world's highest grade coffees are now produced, straight to New Orleans, one of the world's greatest coffee importing ports, a city long famous for its good coffee.

And there, in one of the most modern, sanitary and perfectly equipped establishments of the kind in the country, **Votan Coffee** is sorted, selected, cleaned, blended, roasted and packed with all the care, skill and science known to human experience.

We offer the **VOTAN LINE** to the consumer as embodying the very ultimate degree of coffee and tea perfection; and our guarantee of money refunded if it fails to please, stands back of every can and cannister.

VOTAN TEA, like **Votan Coffee**, is the best to be had. It is a skillful blend of the most superior and satisfying teas grown. Its very appearance is an indication of its quality,—leaves full, clean and free of dust. When brewed it is of crystal-like clearness, handsome to look upon. Its taste and mildly stimulating properties are all that the most fastidious can desire.

There is an exclusive agent in your town (if not write to us).

The Votan Tea & Coffee Co.
NEW ORLEANS, U.S.A.

Thursday, July 14, 1910.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class drugists, with full directions for use.

She had a lovely home, fitted up with so much taste, and every convenience that could be wished for, but now it is desolate and as the lone husband walks through the deserted rooms his heart yearns for one word of tenderness, or even the echo of a gentle foot-fall that he never more will hear.

Though the grave was literally heaped with fragrant and beautiful flowers, they will soon wither and decay, but her spirit has gone to a world where the flowers are all immortelles, where there is no decay, no pain, no sorrow. When we saw the dear hands that had toiled so cheerfully for her loved ones, folded upon her cold breast, and the peaceful face from which all signs of pain had been erased we thought how sweet is the rest that "the Master gives to his own."

A telegram was sent to her brother, Hon. James Gibson, but he did not arrive until after her death. It would have given her unspeakable joy to have looked upon his dear face for they had been separated 15 years and her heart had yearned for him and her other brother, Stanley Gibson, so many, many times. A sister, Mrs. Fannie Ragan, arrived too late, but it is blessed to remember that there will be no disappointments in Heaven. Dear Jennie, farewell, farewell.

One of the churches in a little western town is so fortunate as to have a young woman as pastor. She was called to the door of the parsonage one day, and saw a much embarrassed farmer of the German type.

"Dey said der minister lifted in dis house."

"Yes," replied the fair pastor.

"Vell—m—I vant to kit merrit."

"To get married? Very well, I can marry you," said the minister, encouragingly.

"Oh, but I got a girl already!" was the disconcerting reply.—Brooklyn Life.

THE BAPTIST RECORD

A MEMORIAL TRIBUTE.

(E. C. Bolls).

Saturday morning the 24th inst., just as the clock was striking 4, the spirit of Mrs. Jennit Goodrum took its flight and Sunday at the Antioch cemetery we paid her the last tribute of respect. A very large crowd was in attendance, thus attesting the appreciation of her great worth.

Mr. James Bolls conducted the services and emphasized the sweet-ness of her Christian character, that had stood the test of years and made her a devoted wife, a faithful moth-er, a kind neighbor and a loving friend. She was a woman of strong principles, of deep convictions and ready at all times to stand for the right.

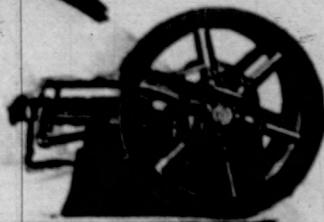
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If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class drugists, with full directions for use.

Here Is Power You Can Depend On



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Go to the nearest Edison Dealer
and write us for all the details of this liberal offer. Hear these ten special Amberol Records, which cannot be had in any other way; see the attachment and how it operates, changing from two-minute to four-minute Records and back, at a touch.

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The Deer and the Crow.

Once upon a time in a deep wood lived a Deer and a Crow, who were great friends and loved each other dearly. One day, as the Deer was roaming about alone, he met Small Wit, the Jackal.

Small-Wit was hungry, and when he saw the fine fat Deer he said to himself: "Oh! if only I could have this fat Deer for my supper!" So he went up to the Deer, hanging his head and looking very sad.

"Who are you, Friend?" asked the Deer, "and why do you look so sad?"

"My name is Small-Wit," said the Jackal; "and I am sad because I have not a friend in the world. Ah! if I could gain your friendship how happy I should be!"

"Very well," said the Deer, who was very good-natured. "Come with me, and we will be friends."

He led the way to his home, and the Jackal followed him. As they drew near Sharp-Sense, the Crow, called from the tree where he was perching: "Who is this number two, Friend Deer?"

"It is Small-Wit, the Jackal," said the Deer. "He is lonely, and wishes to be our friend."

"Friendship with stranger, Friendship with danger!" said the Crow.

"Nay!" said the Deer. "I like this rhyme better:

"Foe is friend, and friend is foe.
As our actions make them so."

"Very good," said Sharp-Sense: "as you will."

So the Deer followed Small-Wit, and sure enough, they came to a field of sweet young corn.

"You are a friend indeed!" cried the Deer, and he feasted till suddenly he fell into a snare which the farmer had laid.

"Alas!" cried the Deer, "Friend Small-Wit, here am I caught by the feet, and cannot move. Come, I pray you, and gnaw these cords with your sharp teeth and set me free!"

The Jackal came and looked at the snare. "That will hold you fast enough," he said. "Today is a fast day, but tomorrow I will have a fine feast on your fat carcass, my foolish friend." And off he went.

Presently came along Sharp-Sense, the Crow, who had been looking for his friend. "Alas!" he cried, "how did this happen, Friend Deer?"

"Through not minding what you said," replied the Deer.

"Well," said the Crow, "we must do what we can. Here comes the farmer. Do you lie still and pretend to be dead until I croak; then spring up and be off."

The farmer came along and saw our friend lying perfectly still. "Aha!" he cried, "this fellow will eat no more of my corn."

He stooped down and untied the cords of the snare, meaning to carry off the dead Deer; but at that moment the Crow gave a loud "Caw!" Up sprang the Deer and in a moment was safe in the forest. The farmer flung a club after him; it hit Small-Wit, the Jackal, who was lurking near by hoping to have a

share of the spoil, and killed him; and the two friends went home happy.—Exchange.

IT'S THE LITTLE THINGS THAT COUNT.

A cut, bruise, pimple, or slight eruption of the skin, very often develops into a serious case of blood poison. It is a very risky thing to allow sore of any kind to go unattended, but care must be taken to see that the cure is not worse than the "disease." In the year 1820 a discovery was made by Dr. W. F. Gray, of Raleigh, N. C., an able student-physician of a preparation that counteracted all diseases of the skin. This was perfected and named after its originator—"Gray's Ointment"—and it is considered to-day by thousands of eminent physicians in this and foreign countries, to be the safest and most effective cure for boils, bruises, burns, cuts, carbuncles, felonies, poison oak, blood poison, rheumatism of any nature. "Gray's Ointment" can be had at your druggist's for 25c per box, or to prove its merits we will send a sample box free of cost upon request. Address F. W. Gray & Co., 812 Gray Building, Nashville, Tenn.

Grandmother's Valentine.

He had to wear his clothes, of course, for fear of taking cold, But we made a pair of paper wings and spangled them with gold. With gilded bow and arrow, too, our little laddie made As sweet a baby Cupid as ever was portrayed!

Then mother rimed a little verse and taught him to recite. He said it over patiently until each word was right:

"My own dear grandmother, I'll be your faithful Valentine
Thro' all the happy years to come,
if you will just be mine!"

When Cupid got to grandma's house her table was all spread With muffins and with peach preserves and spicy gingerbread; And while he stood and gazed and gazed at all the tempting things,

Dear grandma cried, "Why Cupid, love I know you by your wings!"

"My own dear grandmother, I'll be —" our little lad began, And then he pouted out his lip, as dimpled Cupids can, And looking up at grandmother as grieved as grieved could be, He cried, "I isn't Cupid and I wants to stay to tea!"

—Hannah G. Fernald, in Youth's Companion.

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